SUMMARY PROCEEDINGS

International Alumni Conference 1980

East-West Center

East and West: A Perspective for the 80's

East-West Center
Honolulu, Hawaii USA

International Alumni Conference 1980
East-West Center
Honolulu, Hawaii USA

July 27—August 3, 1980:
Conference

August 4—14, 1980:
Seminars and Symposia
As part of the Twentieth Anniversary of the
East-West Center

SPONSORS:
International Alumni Executive Committee
Hawaii Chapter, EWC Alumni Association of the U.S.
Alumni Office, East-West Center

International Alumni Association
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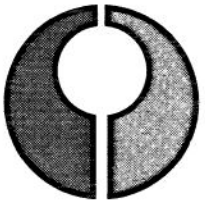
July 1983

SUMMARY PROCEEDINGS

International Alumni Conference



East-West Center
Honolulu, Hawaii

July 27–August 3, 1980

"The purpose of this East-West Center is...to bring together proud and honorable cultures whose strengths are drawn from antiquity, and to fuse a new strength—a new strength for freedom that will last through eternity."

President Lyndon B. Johnson

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INTERNATIONAL ALUMNI CONFERENCE 1980

INTRODUCTION

The 1980 International Alumni Conference of the East-West Center was probably the most significant milestone in the history of alumni development at the East-West Center for several reasons. First, it was the first time that the alumni, entirely on their own, planned and conducted the Conference and made all the arrangements for acquiring the resources necessary to implement such a large and complex undertaking, especially for a completely volunteer group. Second, it was the first alumni conference planned with the express purpose of discussing and developing the role of the alumni in the future growth of the Center. Overwhelmingly, the alumni took explicit actions to continue, formalize, and extend the original 1977 International Alumni Organization that originated in the 1977 Alumni Reunion Conference as the new International Alumni Association.

The 1980 Conference was planned and conducted with wide alumni participation, with committees working under the direction of the International Alumni Executive Committee (IAEC) elected at the 1977 Alumni Reunion Conference.

Soon after its election in 1977, the IAEC discovered that it faced the challenging task of convincing the East-West Center of the vital role that the alumni can, and should, play in the Center. In other words, the IAEC should provide the Center with considered, coherent, and periodic feedback regarding its future scope and direction.

The IAEC felt that a primary purpose of an international alumni organization should be to make available to the Center the lessons learned firsthand from alumni experience at the Center. Future policies of the Center could derive enormous benefits from such lessons--so that the todays of the Center have the benefits of the lessons of yesterdays in determining a sense of the tomorrows.

There were several reasons to hold the Alumni Conference in the summer of 1980. First, the 20th Anniversary of the Center fell in 1980 and we wanted a major alumni activity to be part of the 20th Anniversary. Second, the IAEC felt that three years was a reasonable time interval between alumni conferences. Third, the IAEC felt that during the three years since 1977 the IAEC had achieved its chartered goals and that it was time to transfer responsibility to a newly elected group of alumni. Equally important, some of us felt that we must return our full time attention to our primary professional responsibilities.

This report presents only summary proceedings. Therefore, some important decisions and details may not have received the visibility that they deserve. We would have liked to include in full the many excellent professional papers presented at the various Conference

sessions which dealt with problems of vital international importance. However, considerations of space and financial resources did not permit this.

On behalf of all alumni, we wish to thank the many alumni, the Conference Committees, and the members of IAEC who selflessly devoted their valuable time and energy in helping to make this Conference the resounding success that it was. We are deeply indebted to the many donors whose generosity made the Conference and this report possible. To the persons and groups from the community who enriched the Conference program with varied activities and entertainments, we give our Mahalo. The East-West Center as the parent institution took a lively interest in the birth and growth of the International Alumni Association.

The efforts which led to the establishment of the International Alumni Association entailed many sacrifices, personal and professional, by many of us. We are gratified to know that we succeeded in establishing an agency for effective alumni participation in the planning and development of policies affecting the future direction and scope of the Center. Let us now focus our attention on the future and ensure that we, the alumni, contribute actively, effectively, and constructively to the growth of the Center.

This was an exciting period--and we hope some of its excitement is reflected in these proceedings!

M. Asad Khan
Chairperson

Marion Saunders
Vice-Chairperson

for Executive Committee
International Alumni Association

CONTRIBUTORS

We appreciate the vote of confidence that these organizations and individuals gave to the International Alumni Association through their financial contributions. We warmly express our appreciation for their important assistance.

Keith E. Adamson
Alexander & Baldwin, Inc.
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Polynesian Cultural Center
United Airlines
University of Hawaii Foundation

A special mahalo to the Friends of the East-West Center, in particular, the President Wytze Gorter and Executive Officer Judy Rantala for managing Conference contributions.

CONFERENCE ORGANIZERS

INTERNATIONAL ALUMNI EXECUTIVE COMMITTEE

M. Asad Khan, Chairperson	(Pakistan)
Amy Agbayani	(Philippines)
Lynne Kaelber Behnfield	(U.S.A.)
Samir Das	(India)
Frank Gniffke	(U.S.A.)
Shigehiko "Peter" Iizuka	(Japan)
Baden Pere	(New Zealand)
Marion Saunders	(U.S.A.)
Marie "Dolly" Strazar	(U.S.A.)
Milann Gannaway, Secretary	(U.S.A.)

CO-SPONSORS OF CONFERENCE

Hawaii Chapter
EWC Alumni Association of the U.S.A.: Ricardo D. Trimillos
President

East-West Center
Alumni Officer: Jai-ho Yoo
Executive Administrator for Public Affairs: H. Donald Winkler

CONFERENCE COMMITTEES

Conference Chairperson: M. Asad Khan
Conference Vice-Chairperson: Marion Saunders
Program Committee Chairperson: Linda (Schweinitzer) Kapuniai

Fundraising Committee: M. Asad Khan, Marion Saunders, Betty Jacob, James V. Hall
Hospitality Committee: Florence Lau, Helen Choy, Jean Tanouye
International Alumni Organization Committee: Marion Saunders, Robert Gibson, Minoru Shinoda, M. Asad Khan
Logistics Committee: Miles Jackson
Registration Committee: Jeanette "Benji" Bennington, Bella Zi Bell, Remy Cabalan Hartmann
Workshops and EWC Institute Committee: Marie D. Strazar

Special Assistant: Betty Jacob
Conference Secretary: Jeanette "Benji" Bennington
EWC Participants: Larry Meacham

ALOHA ACTIVITIES COORDINATORS

Asian Dance and Music Program: Ricardo D. Trimillos
Big Island Tour: Linda Kapuniai, Nancy Foskett Piianaia, Tahera Khan, Kathy Outram Sugiyama, Lanny Bruce Fields
Hawaiian Luau: Baden Pere, Lei Ryder, Rafael Salva Cruz
Pacific Community Lecture: Jeanette "Benji" Bennington
Potluck Picnic: Kenzi Mad, Michiko Usui Kornhauser
Manoafest Banquet: Kajorn Lekhakul Howard, Helen Choy
TESOL Workshop: Marie D. Strazar
UH American Studies Seminar: Marie D. Strazar

Special mahalo to the East-West Center Alumni Office and, in particular, to June Sato and her helpers who worked beyond the call of duty to make this Conference the success it was!

To ready these Proceedings, EWC staff senior editor Barbara Yount and secretary Ellen Kawata worked long and efficiently. Any errors are the responsibility of the Alumni editors, Marion Saunders and Asad Khan.

SUMMARY REPORT OF INTERNATIONAL ALUMNI CONFERENCE 1980

East-West Center, Honolulu
July 28-August 2, 1980

The 1980 International Alumni Conference of the East-West Center was a most successful conference from any standard. Nearly 300 alumni from 24 countries came to participate in its many events. A vast diversity of cultures and professions was represented. The East-West Center, site of the Conference, was alive with alumni exchanging experiences and renewing links between countries.

The Conference was the first alumni conference planned to focus attention on the role of the alumni in the growth and future of the Center.

The keynote address, "Toward a Dialogue of Civilization: Problems in the Development of the Pacific Community," was given by Dr. Norton Ginsburg of the University of Chicago, who focused on the East-West Center as a conduit for a dialogue between civilizations rather than as an institution of fragmented research lacking direction and shared goals.

The theme of the Conference, "East and West: A Perspective for the 80s," was considered in relation to cultural factors that can lead to gaps in communication, which in turn translate into political and social discord that seriously affect the economic interaction of nations. Panel members discussed how the interfacing of two cultures, deriving from totally different orientations (such as traditional cultures of the East, versus technologically-based cultures of the West) can lead to unintended and undesired international conflicts and social upheaval.

Panel groups at the Conference centered on topics suggested by alumni and the papers they prepared for presentation. During the Conference, there were many lively and informative panel discussions. Abstracts of papers from the Conference are included in these Proceedings; and in addition, the Alumni Office makes available the full texts of some of these papers.

The Distinguished Speaker at the Conference was Dr. Chan Heng-Chee of the University of Singapore who addressed the Manoafest banquet on "Democracy: Transfer and Transformation." She posed interesting comparisons of the countries of Southeast Asia, highlighting contrasts in adaptations of the structures and processes of democracy.

Two sessions were held on the organization of the alumni and their role in the future of the East-West Center. These resulted in the continuation and formalization of an International Alumni Organization which was originated at the 1977 Alumni Reunion Conference. This organization is now called the International Alumni Association (IAA) with an Executive Committee called, as before, the International Alumni

Association Executive Committee (IAEC). The IAEC (1977-80) became the Founding Committee of the International Alumni Association. Members of the Founding Committee are:

M. Asad Khan, Chairperson
Marion Saunders, Vice-Chairperson
Amy Agbayani
Lynne Behnfield
Samir Das
Frank Gniffke
Shigehiko "Peter" Iizuka
Baden Pere
Marie "Dolly" Strazar

New members of the Executive Committee were elected at the Conference, to assume office on August 31, 1980. Members are:

Resident (in Hawaii)	Non-Resident (outside Hawaii)
Belinda Aquino	Toshiyuki Nishikawa (Japan)
Robert Gibson	Jae-Doo Park (Korea)
Baden Pere	Margaret Valadian (Australia)
Lorraine Simich	Bermin Weilbacher (Micronesia)
Marie "Dolly" Strazar	

An important vote during the business session indicated the desire of the International Alumni Association to function independently of the East-West Center administration. This came in a vote to open membership in the International Alumni Association to East-West Center staff members who qualify as alumni, but not to allow them to hold office as members of the Executive Committee.

A significant action at the end of the conference was the adoption of a resolution supporting the position that the Executive Committee had taken on academic freedom before the Board of Governors at their June 19, 1978 meeting. (Appendix D)

Following the business meeting, the alumni climaxed their Conference with a colorful Royal Samoan kava ceremony and luau, made memorable by the collaboration of performers from the Polynesian Cultural Center.

INTERNATIONAL ALUMNI CONFERENCE 1980

OPENING SESSION
July 28, 1980

The Conference opened with welcoming remarks from Dr. M. Asad Khan, Chairperson of the Executive Committee of the International Alumni Association; Mr. Hideto Kono, representing Governor George Ariyoshi; President Fujio Matsuda of the University of Hawaii; and President Everett Kleinjans of the East-West Center. These remarks have been excerpted for these Proceedings.

WELCOMING REMARKS
by
M. Asad Khan
Chairperson, International Alumni Conference 1980

It is my privilege today to welcome you to this conference on behalf of the International Alumni Association and our co-sponsors, the East-West Center Alumni Hawaii Chapter and the East-West Center. The fact that so many of you are here from such far and distant places, at an enormous cost of time and money, should convince anyone of your commitment and dedication to the East-West Center, its goals, and the role of the alumni in the fulfillment of these goals.

As we gather here today, we stand at a crucial juncture in history. We in the West are suddenly discovering that we are on the threshold of an ethnocentric revolution. We are finding that we are really not at the center of the world culturally, economically, or politically. There are other historical, political, social, and economic forces that have overtaken us. But as we look back on the first 20 years of the East-West Center, we are gratified by a sense of history. The founders of the Center in 1960 foresaw the world of the 1980s in a state of cultural collision, one which would desperately need the kind of cross-cultural understanding that the Center was established to build and strengthen. Pioneers who move out in new directions seldom realize the impact of the paths they are breaking. It is only when history overtakes events that we appreciate their wisdom and foresight. And I think the lessons are clear today. With the type of mass politicization brought about by mass communication, with expanding populations and shrinking resources, with the awareness and assertion of ethnic identities and a desperate strife, or at least of egalitarian resource-sharing systems on a global scale, we must create a global order, not only a Pacific community but also a global order of cultural and social equality in which the diversity is not a cause of discrimination but a factor of distinction.

It is quixotic to think that a small institution like the East-West Center can bring about such global order. But it can contribute in its own small way by planting the seeds of such an order. And these seeds are not only the books, the research articles, or the printed words. These seeds are the people that the East-West Center produces--the living and lively, the motivated and motivating body of the Alumni--the only one of the Center's so-called products which is an active messenger of the East-West Center's message--which can relay this message in a human dimension and on a human scale--the only agency in the entire range of East-West Center's products which can act as a continual source of perpetuation for the East-West Center's message of global community and world order. The alumni are the only agency which can propagate this message with the feeling and conviction that stems from their multicultural socialization at the East-West Center. This socialization is only a prelude to what happens in the approximately 60 countries that the Center serves after the participants return home and try to relate back there.

It is clear, therefore, that if the East-West Center wishes to realize its basic goal of creating mutual understanding among peoples, it must tap, motivate, and utilize the only agency that it has available to carry out its goals on a continuing basis. This agency is its alumni. This agency must be organized to make an effective contribution in the policy and future directions of the East-West Center, as well as in carrying out the Center's mission. There are no readily available role models for either the East-West Center or its alumni to follow. Thus, the East-West Center and its alumni must go through a stage of experimentation. We have been going through this stage for some time and I think we have some good answers.

The primary purpose of an alumni organization is to make available to the Center the vast wealth of experience which the alumni have obtained while at the Center, to let the Center know how that experience does or does not contribute to their own functioning in their respective societies and toward the fulfillment of the East-West Center's mission--in other words, to make available to the Center the cumulative wisdom of its years of existence and to impart to the Center a sense of history, a sense of continuity, and hopefully a sense of purpose, so that the Center does not have to operate in its contemporary wisdom of today, without the benefit of the lessons of yesterday and a sense of tomorrow.

Clearly, any organizational plan which we launch will have to go through some process of transformation to adapt to the realities of everyday operations. But we must move vigorously, move into new and creative ways of doing what should have been done a long time ago--something which should have been a part of the development of the Center's activities from the very beginning. Let us all be sincere about it and let us not discourage or kill the motivation of the concerned alumni by bureaucratic wood-headedness.

A word about cross-cultural interchange. It is the most used and least understood jargon at the East-West Center since its inception. When we talk about cultural interchange, we talk about an attitude, a

process which accompanies a serious study and understanding of the dynamic forces which shape the style and structure of different cultures. It requires highly motivated individuals and it requires long spans of time. In Margaret Mead's words, it involves mutual appreciation of other cultures and reflexive reappreciation of the "own" culture. It leads to a fruitful re-examination and reappraisal of one's own culture. It makes one realize that "genuine intercultural experience can lead one, not to a sense of superiority or pride, but rather to a glow of recognition of the unique characteristics of each culture."

This conference is organized by the alumni, for the alumni. It is an open, participating conference, where no idea or suggestion is alien. It is open; it is welcoming; it is informal. We hope that this conference marks a new era in recognition of the importance of the alumni in the life of the Center. It is an awesome challenge to route this importance into useful and contributive channels due to wide geographical scatter and diversity of the alumni. But alumni motivation and enthusiasm make up for these. It is a challenge we can no longer afford to ignore!

The challenge of the alumni organization is equally awesome to the alumni. The alumni must retain their independence from the East-West Center. Only then will they have the necessary credibility. Yet they must work in close cooperation with the Center. This is a delicate balance but we must achieve it and maintain it.

I wish to finish by emphasizing that we ask the assistance and cooperation of our parent institution, the East-West Center, for the realization of alumni hopes and aspirations. We must pursue our goals in the spirit which Justice Learned Hand once described as "that temper which does not press a partisan advantage to its bitter end."

The task before us is complex, but let us not use the complexity of the task as an excuse for inaction. Instead, let this complexity become a challenge which we must meet. Let us send a call to the world at large that we have finaly come up with an institution, however small, which rises above the prejudices and paranoia of ordinary humans. Let us invite the world to use this institution as an experimental forum to initiate a new world order of a global community in which the very diversity that divides humans today will become a unifying force of tomorrow, in which different cultures and societies will combine forces as equal partners, equal not only in precept but practice, to create a better planetary order for future generations.

WELCOMING REMARKS
by
Hideto Kono
representing Governor George Ariyoshi

It is my privilege to represent Governor George R. Ariyoshi in extending the welcome of the State of Hawaii to you.

This Conference honors the returning alumni of the East-West Center, and I am pleased to have this opportunity to be here. Like you, I was at one time intimately involved with the East-West Center. During the formative period of the Center, when all administrators were on loan from their regular duties, I served as an Acting Deputy Director of the Center under the able leadership of Chancellor Murray Turnbull.

So it is with a special feeling--and as a returning "calabash cousin"--that I express my fond, special Aloha to all of you.

For the next several days, you will be deliberating on the possibilities and probabilities of the 1980s and on how the problems and opportunities of the decade might be dealt with successfully. Considering the diversity of political, cultural, and social orientation among you, and adding to that the academic disciplines represented here, you can expect very lively, and sometimes heated, interactions. When that happens, please keep in mind our cool and refreshing tradewinds blowing through our shade trees; they can help in enhancing one's patience and tolerance.

Not too long after the establishment of the East-West Center, the need for such an institution was dramatically brought to mind when I saw a photograph of planet Earth taken from our own Earth-launched spacecraft. With such a clear picture of our relatively tiny globe hurtling in the expansive galaxy of the Universe, one obtained a much better perspective of human life. One could not avoid accepting the reality of our close relationship with those who share any part of the planet. It is a reality that four and one-half billion, and soon to be six billion, persons are, in fact, passengers on a "spaceship" whose direction and speed none of us has the ability to control. Neither do we have influence over major natural Earth forces such as the Mount St. Helens volcano, nor on those mighty forces operating to spread its ashes throughout the planet. But just as we are accountable for our action as passengers on a jumbo jet plane, so also do we have control over our actions toward our fellow passengers of the planet Earth, and considerable influence over the outcome of our manipulation of our planet's resources.

Accordingly, we do have a conscionable duty and obligation to appreciate the needs, abilities, and aspirations of our fellow passengers; to understand adequately the interrelationship of the various Earth systems and their elements; and to initiate and to bring about changes that provide opportunities for improving the well-being of today's passengers and those who will follow us tomorrow.

The Pacific section of Spaceship Earth is where the East-West Center and we in Hawaii have concentrated our efforts to learn, to understand, and to become fully involved toward its general improvement. This part of the spaceship has undergone spectacular changes in recent decades and will continue to change through the decade of the 80s. Self-determination and self-reliance have been important goals of the peoples of the Pacific. Many have succeeded in making substantial gains toward those goals. Many have reached the top of the mountain of self-determination, but are yet striving to attain greater self-reliance.

Mindful of our strategic location and our unique blend of cultures, Hawaii has conscientiously worked to make the Islands an attractive place for people to visit, to work in, and to live in. Emphasis on education and training to shape Hawaii's role in the Pacific is showing results. In certain fields of endeavor, Hawaii has a considerable pool of talent in both the public and private sectors. We anticipate that in the years ahead, the resources of skills and talents in Hawaii will be tapped by our Pacific neighbors as is now being done so well in engineering and construction. Other technological frontiers appear on the horizon for which Hawaii has been developing a "critical mass" of expertise that can be shared. These include areas of food production through the developing technologies in tropical agriculture and aquaculture; telecommunications and electronics; energy self-sufficiency efforts through energy conservation and replacing imported petroleum with the use of renewable energy sources such as solar, wind, geothermal, biomass, and ocean-energy resources. We have already entered into a partnership with others in the Pacific to improve planning, environmental quality, tourism, fisheries, transportation, education, and other areas of human activity needed to obtain the most efficient use of the limited resources on our planet.

The Pacific section of Spaceship Earth occupies a huge area. It has been a very dynamic region for the past 20 years. It will be where the action is through the decade of the 80s. Your institution, the East-West Center, is dedicated to promoting better relations and understanding among the people of Asia, the Pacific, and the United States. As we in the Pacific section of Spacecraft Earth make our journey together, I am confident that it will not take a crisis to have us working more closely with one another, in harmony and mutual helpfulness.

WELCOMING REMARKS

by
Fujio Matsuda
President, University of Hawaii

Aloha and welcome back. It is certainly a pleasure for me to be here, to be a part of the Alumni Reunion celebrating the 20th Anniversary of the East-West Center. For some of you, this will be the first look at your old campus in a long time; and as you note, many changes have come

about. The Hale Aloha you may have known really goes back to the early days and has long been supplanted by the University's College of Business Administration; and the East-West Center has gone from a dozen rooms in that very comfortable old structure to the hundreds that now form the East-West Center complex at this end of the Manoa campus.

But I have to tell you that these new buildings do not recapture or retain the spirit of intimacy and close comradeship that we all shared in the old student center or the snack shop. I remark on these two changes, Hale Aloha and the snack shop, because I think that these two structures were an important part of the successful beginning of the East-West Center. They helped to cultivate the feeling of togetherness that the Center has tried to be about for these 20 years. I think that anyone who was associated with the Center's early days would hark back to those two places as being important to the beginnings of this very special institution.

I recall those early days even before the Congress of the United States created the East-West Center. I remember the excitement and the soaring hope of the small group of university people, people like Murray Turnbull and others, as they worked on the proposal that eventually resulted in the establishment of the East-West Center. The Center has served as a gathering place and sometimes controversial symbol for those interested and concerned with their fellow human beings struggling with familiar problems in unfamiliar parts of the world. It has brought many Americans together in enriching ways with their counterparts from Asia and the Pacific.

The alumni occupy key positions in government, universities, and industry, and bring distinction to the East-West Center and to the University of Hawaii. It has fulfilled and continues to fulfill the dreams of President Lyndon Johnson and Governor John Burns, the two men so instrumental in its founding. I am pleased and proud to be associated with the Center as it is today. And I am amazed to look back over the relatively brief span of years to see so much accomplished in bringing people together in exchanging ideas and information and in promoting mutual understanding. The Chinese might say that yours was an auspicious birth. I welcome you back to the campus and wish you an auspicious birthday celebration.

WELCOMING REMARKS
by
Everett Kleinjans
President, East-West Center

Conference Chairperson Khan, Vice-Chairperson Saunders, President Matsuda, distinguished guests, East-West Center families and friends, I am honored and pleased to have this opportunity to officially welcome you back to the East-West Center. I am happy that you can help us celebrate the Center's 20th anniversary year.

In the days ahead, you will see that the East-West Center is still a familiar place, but it is not the same either. Some of you were here before there were even dormatories. Many of you were here before the present programs were located in the Institutes and in Open Grants. Most of you were here before the Center became an independent institution. And almost all of you can remember the time before Burns Hall was completed when the corner of Dole Street and East-West Road was an open field. But always, no matter what the year, we must remember that the East-West Center is people. And here, as always, there are friendly people with a spirit of Hawaiian aloha and with that special spirit of this campus.

Each of you has had a unique exerience by having been at the East-West Center and by being here now. I hope I don't sound arrogant, but I'm convinced that the international and inter-ethnic setting of this institution located here in Hawaii, coupled with the work at the University of Hawaii and at the Center programs, produces an environment unique in the world of education. And the special opportunities to learn not only skills and facts, but also about very different kinds of people, leads me to say that it is appropriate that your colleagues, and I hope your present professional colleagues, should have unique expectations about your activities since you left here. I do. In short, I am asserting that the unique East-West Center experience leads to unique expectations of the individuals who leave here. You are expected to be more sensitive to cultural diversities and more tolerant of various national and ethnic idiosyncrasies.

I would like to suggest an underlying consideration for each of us to ponder this week as we meet together in our formal and informal sessions. The world is in critical need of people, and especially of leaders, who possess the knowledge, skills, and sensitivities that are found in the stated goals of this institution. The world is in critical need of people who possess a genuinely international world view of the interrelationships of people on this planet--people who are outgoing, who are nonmanipulative, nonexploitative of their fellow human beings. The networks of friendships of East-West Center alumni, the networks of scholarly contacts encouraged by East-West Center programs, and the networks of professional collaboration fostered by the Center's research staff are indispensable links.

One of the goals of this conference is to examine what role, may I say what responsibilities, the alumni of the Center should seek to fulfill. I encourage you to give this topic some thought both as individual alumni members and as a group of assembled members. It has been up to you, in the long term, to determine what role you should play in society. This week it will be up to you, if you so desire, in the short term to examine possible roles as members of the East-West Center community. I wish you well in your endeavor. And we at the Center will be interested in your comments and thankful for your encouragement and constructive suggestions. As you gather this week, formally and informally, I hope you renew your acquaintance and love for this place, with its natural beauty and with its human beauty, and for one another. We at the Center are pleased to be one of your hosts and to welcome you with love and aloha.

TOWARD A DIALOGUE OF CIVILIZATION: PROBLEMS IN THE DEVELOPMENT OF A PACIFIC COMMUNITY

by
Norton Ginsburg
Professor, University of Chicago

It is an honor and privilege to address this most distinguished and dedicated group of alumni of the East-West Center. I say this not to flatter, nor merely to reflect the intense pleasure and satisfaction I have had over the years in my own association with the East-West Center, but also because the Center, whose 20th anniversary we are now celebrating, in its very conception marked the dawn of a new era, an era of American emancipation from almost slavish devotion to European models of thought and behavior. Of course, this emancipation did not occur suddenly on October 25th, 1960 without preliminaries. Like all such events, this one had lengthy antecedents. These antecedents included a long and bloody conflict in which, for the first time in history, the United States was confronted by a major hostile Asian power.

Like many others of us here, I was involved in that conflict from 1942 onward, though as an exceedingly low-level participant. At the beginning, it seemed to me that what was happening in the Pacific, despite the trauma of Pearl Harbor, seemed highly derivative, that is, secondary to what was going on in Europe where the "real action" appeared to be.

Like most of my friends and despite a considerable grounding in Asian studies at the University of Chicago, I looked to the European theatre, and even to North Africa, as those parts of the world in which the future of mankind was to be determined.

Needless to say, one part of my consciousness knew better. I knew that Asia was a cosmos in its own right, albeit subject in large part to European expansionism and colonianism. I realized that its peoples were immensely creative and possessed of vast and complex civilizations which they had designed and developed over millenia. I must have appreciated the possibility that in due course they would, as Japan seemingly already had done, throw off the political, economic, and cultural yokes which European genius and ambition had thrust upon them. To the extent that this was so, these thoughts remained well in my subconscious, for I, like most Americans, remained a product of American time, place, and culture, and American percepts were overwhelmingly toward Europe.

I recall how subtly but surely these percepts began to change. It was not merely a consequence of my own personal experience--as assistant chief of the Bomb Target Section of the then United States Army Map Service; as a young officer student of Japanese at the Navy Language School at the University of Colorado; as an Ensign and Lieutenant (j.g.), stationed first at CINCPAC and then traversing thousands of miles of the Pacific as an intelligence officer, usually

in naval uniform, sometimes in that of the Marines; or even as a general intelligence officer operating with the Sixth Marine Division out of Ch'ing-tao in North China, repatriating Japanese military and civilians and mediating between Nationalist and Communist in the struggle that was then escalating for control of northern China. Nor were these preceptual changes the consequence of conversations with a Communist 8th Route Army major on a bobbing junk in Chiao-chou Bay. But perhaps I undervalue that experience, limited though it was. We met on instruction from our superior officers to find out about each other, that is, what his "side" and my "side" stood for, in the course of which, through long and labored exchange in three broken languages, we began to understand and perhaps even appreciate one another and each other's views and values. Yes, in retrospect, this might have been more important than I had thought before I began to write down these remarks.

Even so, it was something broader that made the difference. For increasing numbers of us, of Americans in general, and perhaps above all of those in Hawaii, the Pacific War came to be spun off in our minds as a conflict system in its own right, largely independent of Europe, Africa, and the Middle East and worthy of the accolade: "The Great Pacific War," [in Japanese, taiheiyō sensō], a phrase of titillating double meaning. At the same time, it became clear that Asians also had come to perceive the great conflict in these terms, and indeed probably had done so long before Americans. Whatever the priorities in time might have been, the result was, perhaps for the first time in modern history, a convergence of Asian and American percepts of the Pacific and the rimlands of Asia as an arena of common interest and great future significance in the evolving global order.

It is sad in a way to conjure up war as a parent, however happenstantial, of perceived commonality among peoples; but as we all know, the shock of war, like that of earthquakes, is a powerful leveller, more than a Nixon "Shokku," more than an OPEC blow, a perverse resolver of differences. For the ends of war are death and destruction, about which the range of cultural differences is surprisingly narrow. I do not mean to suggest that war solves problems except by chance, nor, surely, do I recommend it; but in the case of the Great Pacific War, it served, I must argue, to powerfully focus the attention of large numbers of people on the problems and prospects of a given region of the world, to provide that region with a special and unambiguous identity, and to define the elements of a basic vocabulary for future communication across cultures within the region.

One of the results of the war in the United States was a burgeoning interest in the peoples and countries of Asia, in their struggles for emancipation from European dominance, including American of course, and in their future as fellow citizens of a closed world order. In the postwar period, and especially after 1950, Asian studies programs proliferated in American universities. The Fulbright program came into being, and the Asian component in it was strong. The Far Eastern Association, a scholarly body founded in about 1940 with a few core members, expanded greatly and eventually became the Association for Asian Studies with a membership of several thousand. These

developments in turn marked American emancipation from those past patterns of thought, which had relegated Asia to a gigantic backwater of the European tides of change. At the same time, a new vision came into being, that of a "Greater Pacific Community," perhaps first as an overly romanticized prolongation of outmoded notions of the "Mysterious Orient"; later more realistically as a recognition of the common interests of the Indo-Pacific peoples and those of the Americans. To be sure, the Latin American countries were marginal to this vision, as they to a large extent still are. Still, one cannot help but recognize the immense appeal of the idea that two-thirds of mankind might somehow join forces across an equally great oceanic basin. Although an immensity of the ocean space continues to separate the Asian/Pacific rimlands from the Americas, new transportation technologies were on the side of the dreamers. Ocean lines already had been challenged by flying boats before the war; and after the war the Pacific vastness was criss-crossed by the routes of jet airliners which transmuted days and even weeks of travel into voyages of only a few, if fatiguing, hours.

To be sure, the notions of a Pacific entity had existed before the war, and there even had been institutions that were oriented toward the idea of a community of some sort. The Institute of Pacific Relations was one such body. The Pacific Science Association, too, had promoted scientific Pan-Pacific Congresses which sought to bridge the chasms both of miles and of culture. But relatively few were affected until the transmogrification of attitudes was brought about as a result of the Great Pacific conflict.

In recent years, and particularly within the past several, we have seen an escalating interest in the concept of a Pacific community. The rise of Japan as a major world economic power has provoked much discussion of the future for a Pacific entity of some kind, and the Japanese, in part under the intellectual leadership of an East-West Center alumnus, Saburo Okita, Japan's Foreign Minister until a few weeks ago, have recently been bruting about the notion of some kind of Asian/Pacific Basin community. Thirteen years ago, too, there came into being a Pacific Basin Economic Council intended to develop commercial and industrial ties among the countries of the Pacific rimland; but only in May of this year (1980) did the Council begin to act out its mission by proposing the creation of a Pacific Economic Community as a standing institutional body directed toward those ends. Earlier this year (1980), the Congressional Subcommittee on East Asian and Pacific Affairs discussed a report prepared for it, which proposed the establishment of a so-called Organization for Pacific Trade and Development, and hearings were held on the issue, in which a number of distinguished nongovernmental officials participated, including President Kleinjans.

The extraordinary thing about these evolving and overlapping ideas about community is not that they have appeared, but that they all are so vague in purpose and schedule. Mr. Okita told me last September in a late evening discussion at Lincoln Hall, for example, that the time may not be ripe for anything to come of this ferment. The Asian/Pacific region is huge, there are many actors in it, and they themselves are not certain as to where they would fit into whatever association were to develop. Moreover, he cautioned, neither Japan nor

the United States could take the lead in organizing and promoting such an entity because the suspicions of other countries and peoples might be aroused. Therefore, slowly, slowly!! Still, the United States trade with Asian countries now exceeds its trade with all of Europe and the Communist bloc, and interaction of other sorts is growing rapidly. In fact, some have proposed that the world fulcrum of power is shifting from its longstanding mid-Atlantic position to one which will make the next century a "Pacific Century." What does this all mean? What can it mean? What perspective is implied for the 80s, and the 90s?

One of the barriers to discussing an Asian/Pacific Community and its significance is the assumption that a community can be nonpolitical; but this is at variance with the basic concept of community. Any community revolves about the notion of a common good. The means whereby such a good can be determined are essentially political in nature. Indeed, the etymology of the word "politics" itself is founded upon the notion of community. The two concepts are inseparable. Thus when we speak of a Greater Pacific community, we mean one in which the questions of a common good and of goals and means of attaining them, have to be resolved.

Another reason why so little progress has been made, and can be made, toward the development of such a community, beyond the size and diversity of the area concerned, is the fact that no forum exists wherein the nature and goals of such a community can be debated and described. Inevitably, the debate must be continuous and extended; no simple consensus can be expected to be arrived at within a period of days, months, or even years. Moreover, changing circumstances, both within and without the region, will require constant reassessment of those goals and definitions. What appears to be needed, no less, is a continuing Dialogue of Civilizations, a series of "Great Conversations," to use the term of the late Robert Hutchins. Only through such a continuing dialogue can the essentials of the community be illumined and its parameters determined. How might we go about it? What kind of institution would be required?

One way to go about it is to convene in a convenient place a standing Assembly of wise men and women representing the various civilizations that rim the Asian/Pacific region, some of them no doubt alumni of the East-West Center like yourselves, and set them to the task of identifying the essential characteristics of the Greater Pacific Community, in effect, to have them act as a constitutional Convention for that purpose. The composition of the Assembly will, of course, be difficult to determine and it certainly would be elitist, since those persons possessed of genuine wisdom, as contrasted with mere knowledge, are relatively few. Membership in the Assembly, which has to be small to begin with, perhaps 25 persons, should not however be of indefinite tenure. On the contrary, a systematic rotation of members should take place, so that new points of view can be incorporated in the deliberations; but at the same time, the individual appointees must be expected to stay in office for extended periods so that the continuity would not be lost. The objective of this Assembly would be the creation of a Constitution for a Greater Pacific Community, but that charter would not be a conventional, static one, nor

need it be thought of as merely one document. As the late Rexford Tugwell conceived of a new United States Constitution, a whole series of evolving Constitutions, each closely resembling the one preceding, but incorporating changes as a result of new knowledge and the changing global environment needs to come into being. In the course of its deliberations, the Assembly inevitably would generate questions and problems of fact that would bear upon its primary objective, and these would require investigation.

To some extent, these investigations could be carried on or directed by the Assembly members, since, as scholars and statesmen, they would be particularly well suited to do so, perhaps even to the extent of half their time. But, in addition, a research cadre of scholars and scientists would be required. These would systematically pursue issues of fact and knowledge as generated by the Assembly. In addition, they would also engage in research on major problems and issues that commonsensically would contribute to the capabilities of the Assembly to carry out its mission--issues relating to values and norms, economic development, environmental management, communication. Moreover, they might serve the function of an "early-warning" center, with regard to crisis and crisis management as related to these issues. The managerial problem here would be to assure that the research arm, if we may call it that, of the proposed enterprise would be informed by a transcendental purpose and would not fragment into a mere congeries of autonomous entities.

In addition, it would be desirable, and probably necessary, to groom younger generations of Asians and Americans to engage in the Dialogue of Civilizations, both in its ideal-typical form and at other levels and in other contexts. This requires an educational program, in part conventional and perhaps leading to university degrees, in part a matter of auditing the Great Conversations, on the one hand, and engaging in collaborative research bearing upon them, on the other. Recruitment of younger scholars for this purpose also would be difficult, but even more so would be the development of a curriculum that would contribute to their acquisition of wisdom as well as knowledge and technique. It is easier at this stage to suggest what that educational process should not be than it is to say what it should be. It should not be the conventional form of higher education in America which places the highest premium on specialization and on the accumulation of knowledge and technical expertise about highly circumscribed subjects; otherwise, what will result will be the accumulation of more and more knowledge about less and less. The justification for that kind of largely technical training is that it is clear, simple, easy, and attractive and therefore readily describable to laymen, not that it will have enduring and inevitable value to the person trained or to the evolution of the kind of community with which we are here concerned. Probably one of the important changes to the Assembly could be the development of a curriculum directed toward the proper training of the young to engage in the Dialogue of Civilizations at the highest level. This will take time. In the short-run, then, conventional education might have to be relied upon, with some modification to be sure, and then as time goes on, the conventional

might become increasingly unconventional and better suited to the overall objectives of the enterprise.

Those of you who have had the patience to listen to my argument to this point will be acutely aware of the fact that little mention has been made thus far of the great institution whose 20th anniversary we are celebrating. Let me now attempt to rectify that omission.

The East-West Center came into existence by an Act of Congress in 1960, at a time when the incipient interest in Asian/Pacific community was spreading through a substantial segment of American society, when more than a score of new Asian states had come into being or were being otherwise transformed, when Asian detachment from European political, economic, and cultural ties had become widespread, and when Asians, as well as Americans, were seeking new orientation and opportunities. Its creation could not have been better timed. Its purpose was to facilitate communication and understanding between Asian/Pacific peoples and those of the United States and other American countries. Although no specific mention was made of a grand Pacific community of the sort we have been discussing, reference to it was strongly implied. As a new kind of institution, the new Center, then attached to the University of Hawaii, had to create its own structure and program, and there were few relevant models for it to follow. Moreover, its overall objectives were so generally stated, not unwisely perhaps, that almost any kind of well-intended activity could be subsumed within its programs. This was a substantial handicap, but there were others.

As a creature of the United States Congress and under the particular purview of the Department of State, its motives were certain to be regarded skeptically by many Asians. Moreover, Asian scholars in particular were concerned and became increasingly so about the problem of "academic colonialism," the imposition of Western and particularly American scholarly training and enquiry of and by Asian scholars. This problem was well addressed by George Kanahele, now a member of the Center's Board of Governors, in an article in the East-West Center Magazine of spring 1968, entitled "Academic Imperialism in Southeast Asia?", a report of a conference on "American Developmental Research on Southeast Asia: Promise and Hazards." At that conference, which I also attended, scholars from several Southeast Asian countries, excoriated, politely in most cases to be sure, the insensitivity and arrogance of American scholars working in Southeast Asia, and the extent to which Southeast Asian scholars themselves were exploited. These problems continue to exist, but one of the minor triumphs of the Center over the past 20 years has been its ability to mitigate these criticisms through policies designed to deal with or bypass them.

What cannot be bypassed, however, is another problem--the need for a common language of discourse. The language of the Center is, of course, English. English-language ability is a necessary prerequisite to full participation in the Center's programs, and that means pre-selection of Asian participants in part at least on the basis of their linguistic rather than their more broadly intellectual abilities. I cite this problem just to make sure that we all understand it and to assure you that it is widely appreciated, but its resolution remains to

be fully solved, and it will remain with us for the indefinite future, I fear.

Nonetheless, the Center's chief problem has resided at a higher level, that of purpose and the implementation of purpose. At the dedication of the Center in 1961, the late Lyndon Johhnson said: "To this Center we shall bring the wise men of the West, and we shall invite the wise men of the East. From them we shall hope that many generations of young scholars will learn the wisdom of the two worlds."

As someone who has been critical of President Johnson in other contexts, it is satisfying to say that he was right on target in these remarks. Note that he referred to "wisdom" and not to "knowledge" or "technique." Note also his implied reference to the creation of an Academy, in the platonic sense, which would constitute an intellectual community engaged in the pooling of wisdom and in a dialogue about what was important. Perhaps the reference to East and West was unfortunate, since each of these conventional terms refers to multifaceted aggregations of civilizations, not simply to two; and anyway, as we all know, the term "East" to describe the Pacific rimlands is a reflection of European colonial views of Asia and the Pacific. In geographical terms, Asia and the Pacific are, of course, the American "Farther West."

During the first years of the Center, the idea of an Academy of wise men was carried forward in the then Institute of Advanced Projects under the able direction of Professor Minoru Shinoda. That that venture was not even more successful than it was almost certainly was due to the lack of a clearly conceived purpose for the Center as a whole. Nor was a continuing dialogue carried on in the Center about its raison d'etre.

At the same time, an ambitious program of support for young Asian and Pacific scholars seeking an education outside of their countries was carried out primarily through the resources of the University of Hawaii. To be sure, not all participants in this program were pleased with it. Many had hoped to obtain degrees from what they perceived to be more prestigious institutions on the mainland, for example, not realizing perhaps how good a university the University of Hawaii had become. Moreover, they were not acculturated in terms of a Center purpose higher than that of obtaining a college education and a university degree. How could they? A clearly stated and operational overriding purpose, except in vague generalities, had yet to be devised.

In 1968, as you all know, the Center modified its structure in terms of a strategy of problem-oriented research and training through the establishment of several institutes, each of which focuses on discrete subject matters. Permanent staff and fellows are, for the most part, except for the Open Grants Program, attached to an institute, and student grantees also came to be associated with individual institutes. In effect, these institutes are an applied "research arm" of the Center. The institutes also have come to resemble in structural terms the departments and divisions of an

American university, with all their advantages and disadvantages. The advantages of this structure lie chiefly in the mobilization of scarce resources for research upon and the solution, if possible, of particular problems. Technical training also is facilitated, and the results of the work of the institutes, in their various ways, have been impressive, though time does not permit their recapitulation here.

The disadvantages, however, are in my view considerable. The various institutes came to assume lives of their own, much as in the case with departments in universities. Centerwide communication among institute staffs and fellows, as well as student grantees, inevitably remained low. What had been designed as one institution with a common, if vaguely stated purpose, within a decade came to be several, each with its own set of limited and focused objectives. Follow-through and continuity became serious problems. Intracenter integrity declined.

The institutes themselves appear to be a reflection rather than the root of the Center's problems as I see them. Their applied research output has been, as I've said, impressive. I have just participated in a conference organized by the Population Institute on "Intermediate Cities in Asia," which brought together an array of specialists from both the United States and various Asian/Pacific countries and which will generate a research agenda that will be of value for Asian/Pacific scholars and for the Institute. In August, I expect to be working also in the Environment and Poicy Institute on a project involving changing maritime jurisdictions in the South China Sea, as they relate to resources exploitation and management. These experiences are extremely valuable to me, and I do not wish to reject, let alone bite, the hands that feed me. On the other hand, since these are Institute rather than Centerwide projects, it is not always clear as to why such activities should be carried on by the East-West Center, rather than by some more conventional research and educational institution. Moreover, these interests are so highly focused that it is difficult to see how they might relate to one another; and there is no mechanism within the Center for exploring that question. Indeed, possibly no one cares.

In 1966, the Center, however, organized the "Pacific Conference on Urban Growth," in collaboration with the State of Hawaii and, I think, AID. That conference brought together an array of scholars and statesmen, including the ministers concerned with urban development from 16 Pacific Basin countries, to discuss why cities were important, how urbanization and development might be related, and what the policy implications might be. That meeting was convened by Lee Hahn-been, then a Center Associate and most recently Deputy Prime Minister of Korea. It was easy for me to see how that kind of enterprise might relate to the concept and future of a Pacific community. It is hard for me to do the same for the otherwise stimulating projects I've been involved with recently. As a loyal alumnus, this troubles me.

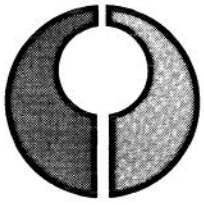
My time is running out. The theme of this talk is the interrelationship between the concept of a Greater Pacific Community and the need for a Dialogue of Civilization that would bear upon it. Both are needed, and the development of the first requires, I'm convinced, the

practice of the second, but a suitable forum is required for it. As you might expect, I believe that an institution capable of accommodating such a forum and organizing a Dialogue of Civilization already exists. It is, of course, the East-West Center, an institution already in the rather unconventional educational business, possessed of a reservoir of young, bright scholars from the Asian/Pacific rimlands, and with well developed research resources sorely in need of a transcendental motif and common purpose.

It may be true, as Robert Hutchins, again, has said: "The one thing we do not know about the future is what it is going to be," but the future in this case concerns a system of understandings, laws, and relationships of which we are, at least in part, to be the creators. Although we may not know precisely what form the Greater Pacific Community will assume or when it will come into being, we are obliged to discuss what it ought to be and might become and, in the course of our discussion, seek to lower barriers to cultural and political understanding, cultivate learning, share wisdom, acquire new knowledge, and engage in a prolonged continuing education, through dialogue, for ourselves and succeeding generations.

This is bound to be an arduous task, but, as Alexander Spoehr said years ago in another context: "The Center is a...type of institution for which there are few guidelines....It is a new instrument of peace, and instruments of peace are far harder to build...than instruments of war."

Conference Program



"Your debt, your obligation, is to yourself as a human being and to your society. We cannot go on living in a world where individuals mark the periods of their life by the outbreak or the cessation of war. This is our task—yours and mine—each to contribute in his own way to the development of a world which is peaceful, orderly and based on law."

Thomas H. Hamilton
President, University of Hawaii

INTERNATIONAL ALUMNI CONFERENCE 1980

PROGRAM

Sunday, July 27

12 noon-6:00 pm — Registration & Information Center

4:00 pm — Family potluck picnic on lawn at East-West Center

Monday, July 28

8:00-9:30 am — Registration

9:30-noon — OPENING SESSION

Ancient Hawaiian Welcoming Chant
Hoo'ulu (Zaneta Richards) Cambra

Welcoming Remarks
Dr. M. Asad Khan, Conference Chairperson
Governor George Ariyoshi
President Fujio Matsuda
University of Hawaii
President Everett Kleinjans
East-West Center

Introduction of Guests

Introduction of Country EWC Alumni Chapter Representatives

- KEYNOTE ADDRESS: "Toward a Dialogue of Civilization: Problems in the Development of a Pacific Community"
Dr. Norton Ginsburg
University of Chicago

12 noon — Lunch

1:15-1:45 pm — EWC UPDATE: Slides of EWC
Commentary by Benji Bennington and Gordon Ring, EWC

2:00-4:00 pm
- EAST AND WEST: A PERSPECTIVE FOR THE 80s
Moderator: Asad Khan
Panel: John Griffin, Honolulu Advertiser
Philip Jacob, University of Hawaii
Belinda Aquino, University of Hawaii
Gordon Redding, University of Hong Kong

4:00-5:30 pm — ALOHA RECEPTION hosted by East-West Center President, Everett Kleinjans

Tuesday, July 29

7:45-8:45 am BREAKFAST with "Honorable Ancestors of EWC Family: Class of 1960" hosted by Marion Saunders

Session I

9:00-11:30 am

- CHINA: IMPACT IN THE 80s

  Moderator: Robert Cushing, HSPA

  Presenters: "Mao and the Post-Mao Era"
  Daniel W.Y. Kwok, University of Hawaii

  "China and the Emerging Pacific Community"
  Byung-Joon Ahn, Yonsei Univ., Seoul

  "Whither Chinese Economic Development"
  Anthony M. Tang, Vanderbilt University

  "China's New Social Fabric"
  Godwin C. Chu, East-West Center

  Discussant: Harrison Brown, East-West Center

- LINGUISTICS: CULTURAL SIGNIFICANCE BEYOND WORD ORDER

  Moderator: Soenjono Dardjowidjojo, University of Hawaii

  Presenters: "Indirect Speech Acts and Cross-cultural Linguistic Competence"
  Joseph Kess, University of Victoria

  "Near-Universal Properties of Like-Unlike Phenomena"
  In-Seok Yang, Hankuk University of Foreign Studies

  "Onomatopoetic Expressions in English and Japanese"
  Hisao Kakehi, Kobe University

- PERSPECTIVE ON EAST-WEST CENTER EXPERIENCES

  Moderator: Claire Koch Langham

  Panelists: Marion Saunders
  George Bergstrom
  Carmen Kanapi
  Terry Lambert
  James Anthony

- TRADITIONAL METHODS OF HEALTH CARE

  Moderator: John Sciacca, East-West Center

  Panelists: "The Ayurvedic System of Medicine"
  Sita Byrne, Cancer Center of hawaii

  "The Modernization of Traditional Chinese Medicine"
  David Y.H. Wu, East-West Center

  "The Integration of Health Systems in the Developing World: Some Problems and Perspectives"
  Wijitha Dissanayake, East-West Center

  Discussants: Charles Kenn
  Dr. Beon Griffin

12:00 noon — Lunch

12 noon-2:00 pm — OPEN HOUSE, Center for Korean Studies, University of Hawaii
Director: Dae-suk Suh, Korea

12:30-1:00 pm — OKINAWAN DANCE by Kazue Matsuoka

1:00-2:00 pm — VISIT WITH EWC INSTITUTES I

Population Institute
Coordinator: Keith Adamson

Resources Systems Institute
Coordinator: Kajorn Lehkakul Howard

Communication Institute
Coordinator: Betty Buck

2:15-5:00 pm • ALUMNI FORUM I

Moderator: Marion Saunders

Report to the Conference

7:30 pm — ASIAN MUSIC AND DANCE PROGRAM
Co-sponsored by the Hawaii Chapter of the EWC Alumni Association and the Friends of the East-West Center

Wednesday, July 30

Session II

9:00-11:30 am • ENERGY: PLANNING FOR OPTIMUM DEVELOPMENT

Moderator: Santoso Donosepoetro
Member of Parliament, Indonesia

Presenters: "Political Economy of Energy and Development: A Comparative Analysis of Japan and Korea"
Tong-Whan Park, Northwestern University

"Alternative Energy Develoment in Hawaii: Road to Island Self-Sufficiency"
Young-Ki Hahn, University of Hawaii, Hilo

"China in Asia's Energy Development"
Kim Woodard, East-West Center

"An Outline of S R C II"
Iwao Hayakawa, Sullivan School, Yokosuka, Japan

Slide Show: "Visualizing Global Interdependencies"
Commentator: Sumi Y. Makey, East-West Center

• EDUCATION: MEETING THE NEEDS OF THE 80s

Moderator: Norman Geschwind, East-West Center

Presenters: "Transnational Education: Learning for the Future"
Toshiyuki Nishikawa, University of San Francisco

"School at Home"
Ingeborg Van De Venter Kendall

"Teaching Multiculturalism"
Ormand Hammond, Kamehameha Schools

"Kamehameha Early Education Program"
Kim Sloat, Kamehameha Schools, Honolulu

• MAXIMIZING HUMAN POTENTIALITIES THROUGH NUTRITION

Moderator: Lorraine Jablonski Simich

Presenters: "Changing Traditional Food Systems: A New Spice in the Spice islands"
Barbara Chapman, University of Hawaii

"Nutrition - A Vital Input in Attaining Goals of National Fitness"
Diane "Dina" Brown, University of Hawaii

"Soybean Foods for Better Nutrition"
Y.H. Yang, East-West Center

- COMMUNICATION AND VALUE CHANGE

Moderator: Betty Buck, East-West Center

Panelists: Heung-Soo Park, Yonsei University, Seoul
Ana Kong, Governors State University, Illinois
D. Lawrence Kincaid, East-West Center
Barbara Newton, East-West Center, Ateneo de Manila, Philippines

12:00 noon Lunch

1:00-3:00 pm VISIT WITH EWC INSTITUTES II

Culture Learning Institute
Coordinator: Gregory Trifonovitch

Environment and Policy Institute
Coordinator: Rochelle MacArthur

Student Affairs and Open Grants
Coordinator: Michael Hamnett

8:00 pm

- PACIFIC COMMUNITY LECTURE SERIES

"ASEAN and the Pacific Region"
Speaker: Gerardo P. Sicat, Minister for Planning
National Economic Development Authority
Manila, Philippines

Thursday, July 31

Session III

8:00-10:00 am

- CULTURE IN CONTEMPORARY LITERATURE OF THE PACIFIC: PERSPECTIVES IN CONTEXT, FORM, AND STYLE

Moderators: Philip Ige, Leeward & Kauai Community Colleges
Marie D. Strazar, University of Hawaii

Presenters: Leialoha Apo Perkins, Chaminade University, Honolulu
Wayne Westlake, Poet, Honolulu
Richard Hamasaki, Poet, Honolulu
Dixie Crichton Samasoni, University High School, Honolulu
Arnold Hiura, Talk Story, Inc., Honolulu
Darrell Lum, Bamboo Ridge: The Hawaii Writers Quarterly, Honolulu
Owen Vinnie Terada, Writer, Honolulu
Stephen Sumida, Talk Story, Inc., Honolulu

- DEVELOPMENT: WHITHER? WHY?

Moderator: Hideto Kono, Hawaii State Department of Planning and Economic Development

Presenters: "A Quest for Technological Self-Reliance: Technological Development Strategy in Korea"
Bang-Soon Yoon, University of Hawaii

"Cultural Pollution in Small Island Communities"
William V. Vitarelli, Haiku Agricultural Cooperative, Maui

"Tourismology and Its Applicable Survey"
Yong-Ho Park, Kyonggi University, Seoul

- LANGUAGE AND CULTURE IN EDUCATION

Moderator: Eva Budar, Hawaii Department of Education

Presenters: "What Attitudes for Whom in Bilingual and Multicultural Education?"
John B. Lum, Unified School District, San Francisco

"New Curriculum Design in the New World"
Yoshitaro Nishimura, Fukushima University

"Acquisitions of English Modals: An Inter-Language Study in the Japanese Setting"
Toshiaki Ozasa, Kogashima University, Japan

- CROSS-CULTURAL IMAGES

Moderator: Wytze Gorter, Friends of the East-West Center

Presenters: "Coverage of Asia/Pacific by Midwest News"
David Lee Olson, University of Minnesota

"Changing Identities and Images of Asians"
Edwin B. Almirol, University of Hawaii, Hilo

"A Eurocentric World View: Misunderstanding Asia"
Lanny Bruce Fields, University of Hawaii, Hilo

"An Immigrant Looks at Changing Images"
Sheila Forman, Mental Health Assn., Honolulu

Discussant: Valerie Broege, Vanier College, Montreal

Session IV

10:00-12:00

- MULTICULTURAL MANAGERS

Moderator: Samir Das, Voltas, Ltd. Bombay

Presenters: "Attitudes of Amreican Managers Toward Japanese Decision-Making in the United States"
Teruyuki Kume, Nanzan University, Nagoya

"Multinational Managers"
A.S. Brara, MANTEC Consultants, Pvt., Ltd., New Delhi

"Communication and the Five Senses"
Howard Miyake, Japan-American Institute of Management Science, Honolulu

"Contribution Women Can Make to Management"
Ann Simpson, First Hawaiian Bank

- IMMIGRATION AND POPULATION: FOCUS ON HAWAII

Moderator: Amy Agbayani, University of Hawaii

Panelists: Patricia L. Masters, Hawaii State Department of Health
Arthur "Spike" Hampson, Committee on Population and the Hawaiian Future
Ben Junasa, Hawaii State Immigration Service Center

PLANTATION LIFE IN HAWAII
A slide show and presentation by the Friends of Waipahu Cultural Garden Park

Project Coordinators: Linda Nakasone and Franklin Odo

- INTERPRETING CULTURE IN THE ARTS AND POLITICS

Moderator: Alfred Preis, State Foundation on Culture and the Arts, Honolulu

Presenters: "Story-telling, Politics and Culture"
Eloise Buker, University of Hawaii

"Impact of Cross-cultural Experiences on the Creative Artist"
William McCormack, University of California, Berkeley

"Batik and Bakul: Patterns and Borders"
Alice Dewey, University of Hawaii

"Nineteenth Century Hong Kong: A Center for Cultural and Technical Interchange Between China and the West"
Kai-Cheong Fok, University of Hong Kong

12:00 noon Lunch

12:00-2:00 pm Special Lunchtime Program

- CULTURAL INFLUENCE ON HUMAN BEHAVIOR: AN EWC CULTURE LEARNING INSTITUTE SYMPOSIUM

Moderator: Mimi (Beng Poh Low) Yoshioka, Honolulu Community College

Presenters: "Long-term Effects of Living and Interacting in Other Cultures"
Richard Brislin, East-West Center

"Developmental Studies of Culture and Cognition"
Mary E. Brandt, East-West Center

"Ethnicity: Changes to Meet Different Needs"
Eric S. Casino, East-West Center

Presentation from the EWC/CLI Program on "Developing Interculturally Skilled Counselors"
Paul Pedersen, East-West Center

Session V

1:00-4:00 pm • TEACHING ENGLISH THROUGH THE USE OF DRAMA TECHNIQUES
Richard Via, East-West Center

2:00-3:00 pm • USE OF COMPUTERS IN INTERNATIONAL TEAM RESEARCH
Robert Randolph, East-West Center

2:00-4:00 pm SHODOH by Tankyu Sano
A calligraphy lecture/demonstration sponsored by the EWC Alumni Association of Japan

4:30-5:30 pm AMERICAN COUNTRY MUSIC by "Old Pali Highway Ramblers"

6:00-10:30 pm • MANOAFEST BANQUET

Distinguished speaker: Chan Heng-Chee, Department of Political Science, National University of Singapore, on "Democracy: Transfer and Transformation"

Presentation of the East-West Center's first "Distinguished Alumni Award" to Park Myong-Seok, Korea, 1966-67.

Friday, August 1

7:45-8:45 am • SPECIAL BREAKFAST PROGRAM
A panel of lawyers explore legal developments in ASEAN.

Moderator: Marie D. Strazar, University of Hawaii

Panelists: Benjamin B. Domingo, Philippine Consultate General, Honolulu
David E. Herron, Attorney, Honolulu
Purificacion V. Quisumbing, University of the Philippines

9:00-12 noon • ALUMNI FORUM II
Chairperson: M. Asad Khan
The ACTION session of the Conference

12:30 pm — ROYAL KAVA CEREMONY
Fagamanu Unutoa, American Samoa

1:00-4:00 pm — ALOHA LUNCHEON
Hawaiian Luau

4:30-5:30 pm — Big Island Tour Orientation Session

POST-CONFERENCE SESSIONS

Monday, August 4

- TEACHING ENGLISH TO SPEAKERS OF OTHER LANGUAGES--TESOL

Coordinator: Myrna Yaptenco Cooper, Hawaii State Department of Education

9:00-10:15 am — ISSUES AND PROBLEMS: a panel discussion
Discussants: Donald Campbell, East-West Center
Larry Smith, East-West Center
Piansiri Vongvipanond, East-West Center

10:30-12:00 noon — DEVELOPING COMMUNICATIVE CAPABILITIES
Discussants: John Fieg, East-West Center
Mayuri Sukwiwat, East-West Center

1:15-3:15 pm — TEACHING HOW TO LEARN A SECOND LANGUAGE THE SILENT WAY
Presenter: Greg Thompson, Hawaii Refugee Resettlement Organization

3:30-4:30 pm — NEW METHODS FOR NEW THEORIES
Presenter: Susan Grohs Iwamura, University of Hawaii

August 4-14

AMERICAN STUDIES 660 — A graduate seminar on contemporary America and the world offered by the Department of American Studies, University of Hawaii, in connection with the EWC alumni conference.

8:30 am-12:00 noon

Coordinator: Marie D. Strazar, University of Hawaii

DEMOCRACY: TRANSFER AND TRANSFORMATION

by
Chan Heng-Chee
Associate Professor, National University of Singapore

It is with the greatest sense of humility and some sense of amazement that I speak to you. I am touched by the honor of your invitation and am amazed that I was called to give this address on the occasion of the East-West Center's 20th anniversary, perhaps because I had always regarded such addresses to be reserved for the powerful, the wise, and the middle-aged, and I had rather pictured myself as powerless, foolhardy, and young. Foolhardy certainly, for attempting to deal with the ambitious topic of Democracy: Transfer and Transformation.

At the outset, it is best for me to state my ideological standpoint. Like a good many members of the third world post-independence intelligentsia, I was educated in a local university followed by graduate studies in a Western university abroad. As it happened, the medium of instruction throughout my formal education was English, and I was fully schooled in Western concepts and liberal values. If I had to choose a tag to describe myself, I would use the term "re-educated liberal." "Re-educated," because one cannot have witnessed developments in my part of the world, gained some sense of the aspirations and priorities of wants of the masses, and understood the existing social, cultural, and economic realities of the situation, without recasting one's ideas. The humanist concern in the dignity of man and freedom of thought abides in me and I am engaged in a serious search for the political ethics to evaluate developments in Southeast Asia which will reflect the aspirations of the people in the region.

It is not my intention to praise, apologize, or denigrate. I am interested in re-examining the transfer and transformation of political democracy in new states, to understand mutations that have taken place in the political forms, and to offer one Southeast Asian perspective on old issues.

It was about 20 to 25 years ago when scholars, journalists, and men of public affairs opened up the public discussion on the failure of constitutional democracy to take root in new states. It was widely recognized that instead of developing and maintaining functioning parliamentary and presidential systems which were adopted, new states turned into communist regimes, military dictatorships, one-man despotisms, and in Hugh Tinker's graphic phrase, "broken-back states." As we enter into the last quarter of the 20th century, we may be truly witnessing and accepting the demise of Western liberal democracy as a system of organizing the affairs of men in new states. In noncommunist Southeast Asia, governments are simply variants of authoritarian forms with democratic appeals, although two can lay claim to have preserved the Westminster model. Since March 1962, Burma's constitutional democracy was displaced by a military dictatorship; and for the first decade under this "new order," Burma closed herself in to resolve the problems of her own society. Indonesia's liberal democratic phase was

curtailed when Sukarno set her on the path of Guided Democracy. The change of regime in September 1965 merely brought into power a military leadership. Today, political power is wielded by some generals, shared with the highest levels of the bureaucracy and a corps of highly trained technocrats. Decision-making is insulated from the political and social forces outside the highest elite echelons of the capital. The Philippines, for a while the showcase of Western liberal democracy in Southeast Asia with its interest groups and political parties and free licentious press, has now been under martial law for nearly a decade, with little expectation of reviving a democratic polity. Thailand's democratic revolution came late in 1973 and not 1932; but even so, the features of the bureaucratic polity where powers resided in the hands of the military-bureaucracy-business were not fundamentally changed. Perhaps one can argue that Thailand, after the October revolution of 1973, is increasingly experiencing the broadening of interest group politics and the slow impact of a growing middle class, but the Thai military still determines who rules. Only in Malaysia and Singapore do we find the form, if not the entire substance of Western democracy, observed. Power remains in the hands of civilian leaders whose mandate is derived from regular free elections, although the structure of opportunities for the opposition parties in these systems is never really equal to that of the ruling party.

If the mood in the late 50s was to examine the failure of these imported systems in new states with regret and apology, fearing that the collapse of the democratic systems would be interpreted as proof of their failure to rule themselves, the intellectual perspective in the 80s is changed. With the increasing distance from the colonial era, new states no longer feel mesmerized by captive values and norms, and the urge to emulate Western political models is all but dead. There is a growing conviction among practitioners and thinking concerned citizens that there is a need to rethink our problems and the organization of our political community in ways more likely to promote structural transformation and the betterment of life for the people. The search is for good government, whatever the mode, that is able to deal with the problems of massive poverty, unemployment, exploitation, and in some societies, domestic armed conflict. There is a tendency among some scholars to speak of a need to discover an alternative system which is neither Western parliamentary democracy nor amoral directionless authoritarianism that produces stagnation, if not regression.

It is hardly surprising that the original Western democratic models were soon jettisoned or modified. Right from the start, the social and economic conditions in Southeast Asia called for strong and decisive government to unify ethnically fragmented societies plagued by religious, language, and racial differences and to promise change in economically backward societies where imbalances between rural and urban sectors were endemic. This gave rise with relative ease to the concentration of power in the hands of a nationalist elite who probably found it easier to hold on to and amass more power than to wield it for purposes of change. Where leaderships strove to resolve the problems of their society, they found the imported models cumbersome and inadequate. More pertinent to understanding the failure of the earlier

political systems, perhaps, was the sequence in which our revolutions occurred. In the West, the liberal democratic model was developed as an outcome of a social and economic revolution. The social and economic structures had been transformed by trade and the industrial revolution, and the radical changes in the political system took place as a result of the social and economic advancement. In the process, political change carried the masses of people with it: changes in the political sphere were of a nature and in such stages that they could be understood by the common masses and be taken advantage of by them. In new states, the political revolution, without exception, took place before the social and economic revolutions; therefore, political democracy lacked the social and economic foundations to support its functioning. Traditional feudal and patrimonial rule and the colonial experience did nothing to develop in the population a commitment to Western democratic ideals. At best, a wafer-thin strata of the elite was exposed to and embraced these values. Confronted with an illiterate mass electorate divided on the basis of race, language, culture, region, and religion, political elites found that they had no need to depend on performance in the social and economic spheres as the basis of their political support. Votes could be gathered in large enough numbers through appeals to primordial loyalties, the use of propaganda, control of state machinery, and the distribution of patronage. As a result, new states have failed to achieve the rate, range, and depth of social and economic change necessary for the survival and proper working of the political institutions and the processes of democracy. Eventually, the load of accumulated demands built up to pressurize the political system and threaten the survival of the elites themselves.

In the midst of this political crisis, Western scholars developed theories of modernization and development and of the political systems most likely to support these processes.

Intellectual legitimization was endowed upon an authoritarian model of government, recognizing the need for centralization and concentration of power for rapid economic development. This was immediately appealing for political leaders who, it might be added, were moving generally in that direction. For as governments find it increasingly difficult to govern and to control the political forces threatening their survival, the antipathy to politics spreads. The search for an authoritarian model coincided with a spreading new faith in the developed world and in turn influenced the aspiring developing world. The belief in scientific technique and the use of complex organizations to harness technological power for effective and rapid development, the belief in the changeability of situations, and the malleability of and finally the belief in the expanded role of government led, logically, to the rise of a powerful bureaucracy and the institutionalization of the bureaucratic state. The advent of multinational corporations and their role in stimulating the economic development of new states also enhanced the aura of management, organization, and mechanisms which, in effect, meant strengthening government bureaucrats, experts, and a culture of elitist manipulation and social engineering. The emergence of the bureaucratic state has meant the final erosion of the bargaining and reconciliation system and the strengthening of authoritarian decision making.

That the concept of the bureaucratic state was easily accommodated within the traditional political cultures of Southeast Asia helped to facilitate its rapid consolidation. There is a clear congruence in the underlying principles of a modern bureaucratic state with that of the patrimonial states of traditional Southeast Asia. In both regimes, mass participation in the formulation of goals is not envisaged and the subordination of the governed to the governors is clearly accepted. The affairs of state are left entirely in the hands of a small circle of rulers. In the modern bureaucratic state, there is a surrender of will on the part of the masses, partly because of the trust in the expertise and wisdom of the political leaders and technical experts; while in the patrimonial kingdom with the accepted hierarchy of social relations, officialdom simply commanded the unquestioned right to rule.

The swing to authoritarianism based on the concept of the bureaucratic state, however, did not express itself in only one manifestation. A range of political forms combining varying degrees of concentration of power, depoliticization, alternative mass mobilization, organization-building, and social and political priorities has come to be established with uneven results in dealing with problems of the regime. In some countries, the bureaucratic state comes dominated by the military, others are under civilian control, and still others are under martial law administration.

The question before the thinking citizen is simply this: How should we view these developments? Should we simply dismiss them as systems designed by the existing elites to serve their own self interests and to perpetuate their power or should we look at them as attempts to fashion working systems to achieve several competing societal objectives as well as some self-serving ones or should we look at them as the products of the political, social, and economic constraints of the historical phase of development? Put these systems under scrutiny and what does the balance sheet of consequences of living under the regime look like? What are we able to say about the dynamics of politics and social change under these politics and what does such an understanding contribute to our formulation of the political ethics of evaluation of government in new states?

I now propose to examine three regimes in Southeast Asia in thumbnail sketches before submitting my conclusions and for that I intend to look at Indonesia, Malaysia, and Singapore, since these three countries will provide a range of experiences and results to permit generalization with greater confidence. Malaysia and Singapore remain the most successful in relative terms of the Southeast Asian countries in terms of economic and social transformation and the only two regimes that did not completely abandon their parlimentary model after the attainment of independence (it will be conceded that Malaysia suspended Parliament in 1969 after the traumatic racial riots of May 13, but Parliament was reconvened in January 1971 while steadily incorporating the features of the bureaucratic state.) Singapore and Malaysia also serve as interesting contrasting cases, since Singapore epitomizes the most advanced development of the bureaucratic state in Southeast Asia, if not the world, dramatically achieving the social and economic goals sought by many regimes. In the process, its democratic model has gone

through some clear transformation and compromises. Malaysia provides a useful contrast because, while its leadership has similar bureaucratic state aspirations, it has not produced the same sort of polity as Singapore; and in many ways political power is more diffuse, but social and economic transformation is less successful. Indonesia should be examined as a case where the rise of the bureaucratic state produced the excesses that were anticipated and condemned in critical literal and radical writings.

Accordingly, I will look at the least successful case first--Indonesia. In many ways, I need not go into great detail here, for many of you must be familiar with the literature and the arguments that were produced in the late 60s and early 70s on the progress of the country. Sukarno was a civilian politician. He was not particularly enamored of the European parliamentary system that Indonesia began with and he sought to strengthen his own power when the parliamentary model was seen to be inadequate to cope with rising expectations, growing disunity, and the decline of consensus and deepening divisions in the political elite. But Guided Democracy, a more authoritarian system favored by the "solidarity makers" and introduced to overcome the disunity in the nation, became a vehicle for Sukarno's revolutionary romanticism and no real structural social and economic transformation was possible. Only after the coup of September was the ideology of the bureaucratic state expounded in Indonesia with the establishment of a new order and the military government under President Suharto. Development was utilized as a legimitating symbol to displace Sukarno's authority and to help the regime win international acceptance. A symbiotic alliance between the military, technocrats, and bureaucrats was fashioned, each needing the other for the exercise of power. Much as military coups and countercoups may seem distasteful to the constitutionally minded, the truth was that in 1965 there were sectors in Indonesia that welcomed a regime change. The establishment of the new order, however, saw an emphasis in depoliticization and the domestication of the political parties and attempts to restructure the party system to weaken organized opposition political forces. This consisted of the measures to simplify the multiparty system by creating three major parties out of the many and to shape the leadership of these parties. Sekbar Golkar, essentially a collection of anti-communist functional groups, became the party of the military, Development Unity Party (PPP), an imposed alliance of the orthodox and modernizing Muslim parties, and Democratic Party of Indonesia (PDI), a forced alliance of the nationalist and remaining opposition parties. Although elections are held, they are manipulated to ensure a convincing victory for the military party. A conception of the political powers of this bureaucratic state must begin with the President (Suharto) at the top of the power structure, controling the distribution of office, wealth, and power, but it does not end there. Within the tight ruling circle there are institutions and social forces making demands on behalf of their collectivities rather than individuals and constitute the limitations to Suharto's personal operation of a tight little island. The most important of these institutions is ABRI, the armed forces and within the armed forces; it is Hankam, the Department of Defense and Security, that is the seat of power. Under the military regime, this powerful lobby has pulled its weight in affecting resource allocations. How-

ever, linkages to the base between the governed and the governing are nonexistent. Sekbar Golkar, the ruling party, does not really function except at election periods. Under the new order, the technocrats have attempted to institutionalize a national macroeconomic system guided by bureaucratic procedures by subjecting the formulation and implementaion of economic and social policies to planning checks and balances. However, they are totally unable to effectively curb the expansion of military interests into economic sectors and the rise of military entrepreneurs, a role which had its origin in Sukarno's period and which developed quite uncurbed after 1965 as the military sought to satisfy its corporate interests through the new opportunities brought by the MNCs and foreign investment. The result was that rampant wastage and massive corruption prevailed and a less than rational economy took root. While it is true that there have been some obvious and indisputable achievements in the economy, such as control of unparalleled inflation at the earlier stages and the growth of real output in the last decade or so, there is also evidence that the agricultural sector, wherein the bulk of Indonesian labor is engaged, is lagging behind and serious imbalances exist in the distribution between the rural and urban sectors. The employment generation effects of the foreign investment have been disappointing, and the view of knowledgeable economists and political analysts who are not ideologically antimilitary is that only a privileged strata consisting of a military-dominated primary elite and a secondary military/civilian/bureaucratic business and wealthy farmer elite has really benefited from the development. This, coupled with the fact that there are no effective channels to check the excesses of the military and bureaucracy and the growing concentration of the power in the hands of the President, have their delegitimizing effects for the regime, and it is not surprising that a mood of disquiet previals in Indonesia today.

Malaysia is one Southeast Asian country that has most successfully kept an identifiable democratic Westminster model. The structure of the political system contains two features that are inherently supportive of pluralism. To begin with, Malaysia is a federal system historically developed from a coalition of several states headed by Malay rulers and more recently through the inclusion of some neighboring decolonizing states. The two-tier power level of state and center even in a tight federation allows room for the establishment of alternative autonomous bases to check a situation of monopolistic power. This is further buttressed by the presence of some haughty and independent minded Malay rulers who are not without ambitions and who have shown a proclivity to assert their independence and challenges to the authority of the elected politicians. Malaysia has been led by the same ruling multiracial alliance since independence in 1957, a telling fact for this alliance has yet to show that it is prepared to yield power when defeated at elections, a mark of an institutionalized democracy. Although Malaysia is a plural society of Malays, Chinese, and Indians, the gravity of political power pulls toward the Malay community. This is both a consequence of the claims of history and indigeneity as well as the structure of electoral power since the distribution of population and pattern of ethnic settlement have lent the community electoral superiority. And the protection of Malay power and the recognition of Malay power constitute the ideological bases on

which political action in Malaysia is organized. The traumatic racial riots of 1969 were party instigated by the perceived loss of Malay power to the opposition parties by the leading component of the alliance in the 1969 general elections. To arrest its declining position, the party in one brilliant political stroke saved itself by expanding the racial coalition to include some of the major opposition parties and formed the National Front. Today, the National Front continues to enjoy the position of the dominant party, though it cannot ignore the presence of the opposition Partai Islam and the Democratic Action Party in its policy formulation. Democracy is further ensured and expressed within the dominant party in the intercomponent disagreements and in the intracomponent differences.

Increasingly, since the riots of 1969, Malay domination of the government is undisguised and the satisfaction of the Malay constituency is the major goal, in the name of redressing fundamental communal inequalities. Since 1971, there has also been an introduction of limitations to free political debate and discussion on matters deemed to be sensitive in an ethnically divided society which includes all the major political issues. Other than that, debate in the legislature remains free in every other respect.

In Malaysia, the Malay political leadership after May 13 seemed to show a preference for problem-solving and an emphasis on development rather than internal or external party politicking. During this period, there was a proliferation of organizations and agencies to handle the task of development and implementation and the enlargement of a Malay technocratic/bureaucratic elite to an extent not possible previously. It would not be far wrong to say that the preference at the highest levels of political leadership was to establish a bureaucratic state where allocation of resources could be viewed as an exercise of rational state management and insulated from political pressures and the dictates of political economy. The structure of party power and state power in Malaysia, however, militated against this vision. UMNO, the leading component of the Front, has many rival factions whose political power cannot be dismissed and whose interests must be satisfied. In addition, there are the demands of the opposition Partai Islam whose claims must be countered. Thus, the application of national bureaucratic logic may not always be possible politically.

As for the social and economic transformation of society, the New Economic Policy launched after the 1969 racial riots designed to: (1) eradicate poverty and (2) to accelerate the process of restructuring the Malaysian economy was essentially ethnically motivated. Put in simple political economy terms, the aim of the NEP is to create through affirmative action a Malay middle class to increase the Malay ownership of the economy to a magic and arbitrary figure of 30 percent. The result of this policy has been increasing ethnic tension between the Malays and the non-Malays. Within the Malay community, divisions have also arisen between those who have benefited from the NEP, who are some, and those who have not, who are many. There has been a successful creation of a small Malay middle class--the bumiputra entrepreneur--but with this phenomenon, Malaysia is also seeing an

unprecedented level of large-scale corruption. Malaysia is fortunately a blessed country. The buoyancy of commodity prices and oil have helped to overcome some of the stark injustices of the distribution system. But the destabilizing effects of this kind of development in the long run cannot be eradicated.

Singapore is by far the most successful experiment for those who wish to espouse developmental authoritarianism and the merits of the bureaucratic state. The island republic inherited a British parliamentary model, but between the years of uninterrupted People's Action Party rule under the premiership of Lee Kuan Yew, the political democracy of the system was dramatically modified. A systematic depoliticization of the citizenry has taken place, initially however not as an obvious strategy. In the above ground and below ground fight against the communists to determine the nature of the political system, the PAP moved to eliminate the communists through preventive detention, through the deregistration of unions and political associations, and through the use of pre-emptive organization. Although the measures were directed mainly against the communists, all the opposition forces fell casualty to the repression. The separation of Singapore from Malaysia created a need to ensure the economic viability of the island state and lent support to the argument that economics, not politics, should be the preoccupation of the people. The decision to use governmental enterprises to spearhead economic development has strengthened the presence and power of the bureaucrats and technocrats who are predisposed to the manipulative component of organization rather than the participant. Since 1968 the Singapore electorate has returned a one-party parliament in three successive elections. With the concentration of power in its hands, the political leadership has brought about the visible return of political goods--stability, prosperity, general redistribution, and clean government. It has delivered these results through an unflinching imposition of its will, its vision of society which it believes to be right for the society and to which Singaporeans must adjust and accept. For those who support the system, the leadership has instituted an efficient network of political channels to encourage feedback and for the redress of citizen grievances. For those who oppose the system, the government exercises surplus repression, but on a highly selective basis which contains the opposition and leaves the vast majority untouched and unconcerned. Paradoxically, the Singapore leadership has utilized a Leninist organization to support and advocate a mixed but basically capitalist economy. It is clear that in fashioning a political system for Singapore the PAP leadership is far less concerned with the multiplicity of parties, plurality of pressure groups, and alteration of power than it is with the establishment of stable, effective, and noncorrupt government. And for the average Singaporean who is upwardly mobile and socialized for two decades under this system, experiencing no other, this constitutes the essence of good government, if not democracy.

However, the social progress generated under this type of effective authoritarian government exacts a price. It is the loss of voluntarism and the surrender of initiative among the people and does not encourage the greatest creative potential of the citizens. In the

long run, it will mean a loss of imagination for the followers unused to the habit of thinking independently and beyond the bounds of the narrow framework set by the leaders. For a country which depends so highly on human resources, this must be disastrous in the long run, though this point is not understood by the average citizen.

The main problem confronting this regime lies in its leadership succession, since the authoritarian regime works by dint of the dedication, commitment, and puritanical morals of the leadership who have a highly developed sense of what is politically acceptable in its exercise of power. If the leadership is unable to renew itself with the same equality of men, the authoritarian system may degenerate into the usual pathological manifestation without the redeeming features of performance.

What then are the central lessons that we can draw from this brief discussion? The prospects for the viability of Western democratic forms are surely dim. Deep historical and cultural factors as well as material conditions undermine the operation of democratic processes. The two showcases of democracy in Asia--Japan and India--are both dubious examples to follow. It is a moot point whether Japan's post-war democracy would have been institutionalized without the American occupation and massive American financial aid. The Indian masses enjoy democracy, so it would seem, but endure as always their abject poverty and sporadic regional ethnic conflict and they seem even ready to endure, so voluntarily re-elect an autocrat they once rejected. What then are we to make of the people's choice? Is the Indian electorate prepared to risk strong, possibly authoritarian, rule rather than tolerate weak, disunited, and ineffective leadership?

Yet what do we have in place of Western democracy? The systems that have replaced the first generation of systems are nearly all variations of authoritarian bureaucratic states. In our examination of the dynamics of the three systems, only one can be considered to have successfully fulfilled the goals of development, though it has not delivered democracy while another arguably permits greater democracy but is less effective at eradicating social injustices. The third is clearly an argument against the establishment of a bureaucratic state. What accounts for Singapore's social and economic transformation under an authoritarian government and the consensus of support for such government? It would appear that the key to Singapore's success lies in its creation of grassroots institutions that serve as linkages between the governing and the governed under the direction of a goal-oriented, performance-oriented, puritanical leadership. Additionally, the absence of a dual economy has made governing and the management of problems a more feasible exercise. Singapore is therefore in a class by herself and is an inimitable experiment. Still it has to be proven that the system can survive the succession of the first generation of political leaders.

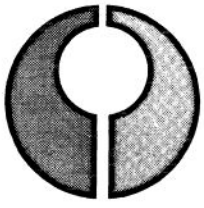
In the re-examination of alternative political choices, we face the prospect of cruel choice. The conventional alternative advocated to end exploitative authoritarian regimes is violent change led by a Marxist party. This, however, is never a popular option nor an easy

one to achieve. More often than not, the common masses of Southeast Asian countries are not in a state of revoluntary consciousness for complex cultural and structural reasons. And for Southeast Asians today, the communist alternative has become even less attractive in the wake of recent developments in intramural communist conflict. The theory of Marxism is certainly very different from the practice of Marxism. The plight of the refugees fleeing from communist rule in Kampuchea and Vietnam must affect the evaluation of the common man and his disposition to communist regimes, while for many radical intellectuals in Southeast Asia, the combination of Pol Pot, the Vietnamese invasion of Kampuchea, and China's swing to modernization and the capitalist path must be as confusing and disillusioning as Stalinism was to European radical intellectuals in the 50s.

If we reject revolutionary change, is there a fourth alternative model of social and political change that we can turn to? It seems to me that, while recognizing as a political scientist the dimensions of power and therefore the power of endurance of the existing authoritarian systems, it is still incumbent on us to discuss and therefore to widen the realm of choice for a future possibility of change and it is in this spirit that I make the following reckless remarks. It is our responsibility in the developent of theory to help us understand the processes of development and change in our societies and to bring out the structures and institutional arrangements that can facilitate the change.

There is no retreat from the fact that the change we seek is the elimination of mass poverty, the restructuring of social structure in the creation of upward mobility and the reallocation of resources between the urban and the rural sectors. This requires a dedicated and strong government, possibly even an authoritarian government, but one which must be assisted by democratic structures which encourage the participation of the people so that the goal of development is never invalidated. It is also through genuine participation that an individual achieves dignity and develops allegiance to a system. Within this authoritarian structure, institutional arrangements should exist to anticipate the democratization of the system eventually; for if the social change is successful, it necessarily produces liberalizing forces arguing for control over the center of power and even challenges to power. Most of all, what this system requires is a leadership that is intellectually authoritarian but emotionally democratic. Can a modern day Machiavelli write a new Prince? For ultimately, it is with men, not structures, that our future lies.

Conference Action



"Indeed, some differences are healthy because they assure a level of creative tension that makes each party continually reexamine its positions and practices. In addition, some of our specific tasks and missions also may differ. At the same time I believe that the fundamental values and goals of the Center...are the preservation of mankind's accumulated wisdom, the pushing forward of the frontiers of knowledge and understanding, and the transmitting of these assets to future generations."

Victor Hao Li
President, East-West Center

FIRST ALUMNI FORUM

The First Alumni Forum centered on discussion following the report of the chair of the Executive Committee, Asad Khan. In this report, Dr. Khan tried to give a picture of the efforts of the Alumni Association to achieve recognition from the Center and to maintain positions on matters that they felt to be important to the success of the Center. Dr. Khan's report follows.

THE YEARS 1977-80 IN PERSPECTIVE
SUMMARY REPORT TO 1980 INTERNATIONAL ALUMNI CONFERENCE

by

M.A. Khan, Chairperson

Your International Alumni Executive Committee (IAEC) met at least monthly, and sometimes more frequently, during their three-year term of office.

Following the spirit of resolutions of the 1977 Convention, which established the International Alumni Executive Committee, it took the following actions:

1. Provided support to the East-West Center in its policies which were compatible with the original objectives of the East-West Center.

2. Provided alumni analysis and comments (based on 1977 resolutions) of policy and programs which needed to be really "stretched" to be compatible with the Center's original objectives.

3. Strove to establish continuing communication links with the East-West Center administration, as well as to seek information on current changes and trends.

4. Strove to keep international alumni informed through country contacts via the East-West Center Alumni Office.

5. Established a continuing dialogue with the East-West Center participants.

The International Alumni Executive Committee tried to achieve the above actions by means of the following activities:

1. Continuing communication with the East-West Center administration.

2. Presentations to the Board of Governors at their semi-annual meetings.

3. Discussions with individual members of the Board of Governors and members of the International Communication Agency which serves as the funding channel for the East-West Center.

4. Meetings with East-West Center Participant Association.

5. Discussions with members of International Advisory Panel--a review body for the East-West Center.

6. Discussions with representatives of the Arthur D. Little Management Consultants who conducted a study of the organization and management of the East-West Center.

7. Discussions with alumni coming through Hawaii.

Some of the positions that the International Alumni Association took were as follows:

1. The East-West Center must cultivate and actively promote "interchange" in all its programs.

2. The East-West Center must streamline its bureaucratic structure, which is disproportionate to its size, in order to preserve open environments to carry out its original objectives.

3. Academic freedom must be encouraged and supported at the East-West Center (later adopted by the Board of Governors).

4. The East-West Center must establish an Office of Ombudsman to handle problems and complaints of participants (later adopted by the East-West Center).

5. The East-West Center must continue its program of degree participants. (This alumni action followed complaints from participants that the East-West Center was discussing elimination of degree student programs.) The degree program is alive and well today.

6. There should be flexibility for participants coming to the East-West Center which would allow a "fit" between the particular needs and interests of individual participants and the East-West Center Institute programs and projects.

7. The East-West Center evaluations must include the total life of the Center--the 1960 decade as well as the 1970 decade--and all programs during these 20 years.

8. Alumni should be represented on the Board of Governors.

9. The East-West Center must introduce a "spirit of open grants" in its programs for flexibility and diversity that nourishes the interchange which is the central purpose of the East-West Center.

10. The most visible achievement of all is the 1980 Alumni Conference which you are attending today.

11. The most significant achievement of all is to continue an International Alumni organization which hopes to play a significant role in supporting East-West Center objectives and making available to the East-West Center its analysis and comments on the Center's programs and policies.

SECOND ALUMNI FORUM
August 1, 1980

The Second Alumni Forum was opened by chairperson Asad Khan at 9:30 am in Kennedy Theatre. Approximately 100 to 125 alumni were in attendance.

Discussion was lively on all three major agenda items:

- Action on the Organization Plan for the International Alumni, its purpose, membership qualifications, and structure,
- Adoption of Resolutions, and
- Election of Executive Committee members.

It is not possible to recapture the flavor of the give-and-take that characterized alumni interchange--suffice that the meeting was democratic, open to all opinions, characteristically diverse, and at times "warm" in expression.

The International Alumni Executive Committee had submitted "Plan I" (Appendix A) for consideration, and this was adopted with amendments submitted via Resolutions by Aziz Hussain and Amy Agbayani (Appendices B and C). What follows is a summary of Convention action.

THE INTERNATIONAL ALUMNI ASSOCIATION
OF THE EAST-WEST CENTER

An International Alumni Association of the East-West Center will be established with headquarters in Honolulu, Hawaii.

Purposes will be:

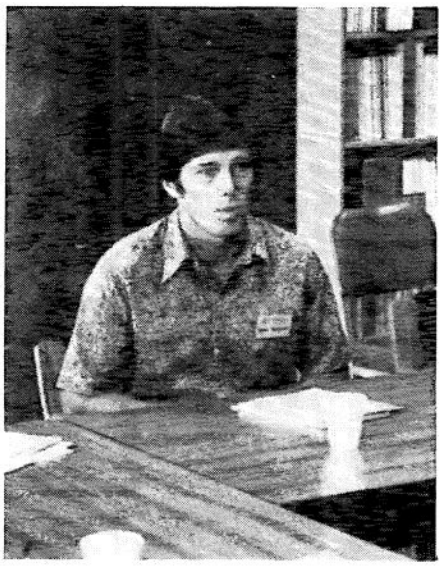
1. Promoting the goals of the East-West Center as set forth in the originating Act of the Congress of the United States of America.
2. Conducting ongoing communication among alumni.
3. Establishing channels of communication between alumni and the East-West Center community.

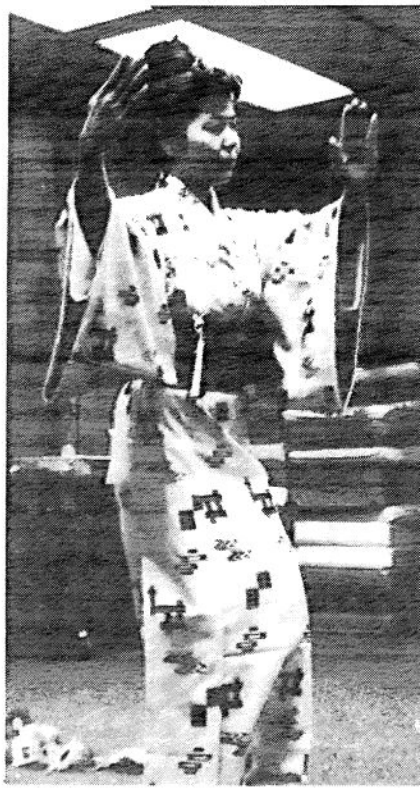
Membership will be:

1. An alumnus would be a person who has had a past institutional connection with the East-West Center.
2. Persons currently on the East-West Center payroll (who qualify as alumni) would be eligible for membership in the Association but

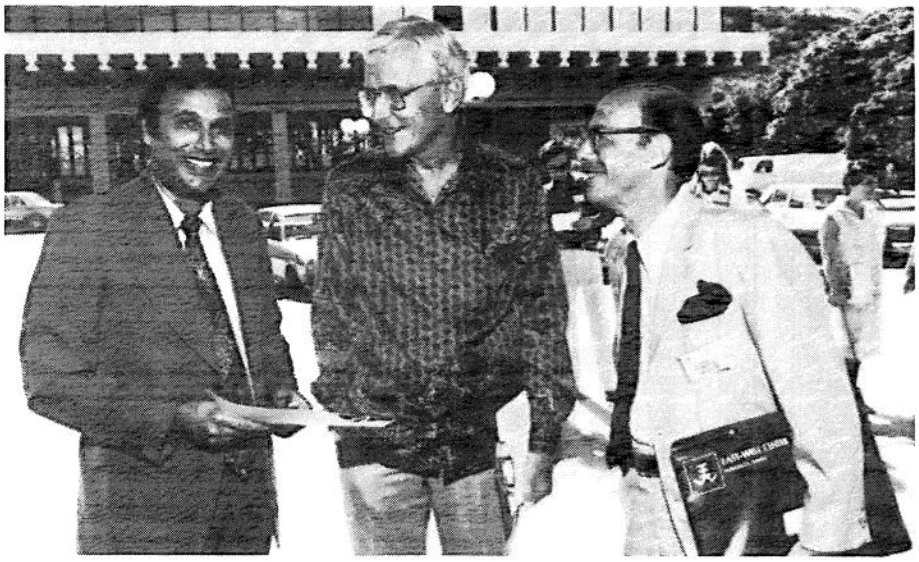
"Living with people from different parts of the world, sandwiched between friendliness and hostility, I have learned that appreciation is not inconsistent with criticism and I am learning to take both with equanimity."

Mythili





Alumni Interchange: Verbal and Non-Verbal



"Out of our diversities we shall strive for unity, and out of that imperative unity we shall endeavor to preserve the diversities which form its substance."

Murray

"The purpose of the East-Wes
Center is to begin <u>processes</u> th
will go on in the home countr

George

would be ineligible to serve on the International Alumni Association as officers (members of the Executive Committee).

Executive Committee:

1. The Executive Committee of the International Alumni Association will consist of nine (9) members elected at Convention. The Committee shall be composed of five (5) residents of Hawaii and four (4) nonresident alumni.

2. The term of office for the Executive Committee will last until the next Convention.

3. The Executive Committee will have the following functions:

   (a) to implement the mandate of the Convention

   (b) to exercise their judgment in representing alumni views to the East-West Center administration and Board of Governors

   (c) to keep the alumni informed of their actions

4. Vacancies on the Executive Committee will be filled by majority vote of the members of the Committee.

Conventions:

1. Conventions of the International Alumni Association will be held every three years.

2. Selection of the host country for the next convention will be made by majority vote of the Convention.

Four votes were taken in Convention, after considerable discussion, on individual parts of the adopted organization, Plan I (Appendix A), as amended by sections of Aziz Hussain's Resolution (Appendix B), and the Resolution of Amy Agbayani (Appendix C).

First Vote - on establishing headquarters of Alumni Association in Honolulu

35 in favor, 31 against

Second Vote - for incorporating sections 1 thru 7 of the Hussain resolution (Appendix B) with Plan I as proposed by the Executive Committee

62 in favor; 5 against

Third Vote - added to the definition of an alumnus, that "persons currently on the East-West Center payroll would be ineligible to serve the International Alumni Association as officers."

53 in favor; 30 against

Fourth Vote - to add the resolution submitted by Amy Agbayani (Appendix C) to Plan I.

Motion passed on voice vote

The Conference proceeded to the election of members of the Executive Committee. Rules of the election were that candidates must have agreed to serve and must be present on the conference floor. These are customary rules in such an election.

Nominated were the following:

For resident Hawaii members: (5 to be elected)

Belinda Aquino
Lanny Fields
Robert Gibson
Asad Khan (declined)
Bob Norton
Rebecca Sanchez Ovitt
Baden Pere
Marion Saunders (declined)
Ali Shah
Lorraine Simich
Dolly Strazar
William Vitarelli

For the nonresident members: (4 to be elected)

J.S. Brara - India
Betty Bullard - USA
Samir Das - India
Gaufuaina Fautanu - American Samoa
Ed Lambert - USA
Toshiyuki Nishikawa - Japan
Park Jae-Doo - Korea
Margaret Valadian - Australia
Jeremy Webb - Australia
Bermin Weilbacher - Micronesia

Elected to the Executive Committee were:

Resident:

Belinda Aquino
Robert Gibson
Baden Pere

Lorraine Simich
Marie Dolly Strazar

Nonresident:

Toshiyuki Nishikawa - Japan
Park Jae-Doo - Korea
Margaret Valadian - Australia
Bermin Weilbacher - Micronesia

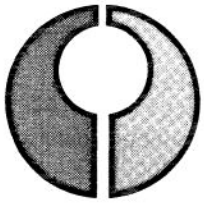
The final actions of the Conference were to pass a motion by Ed Lambert "that the current Executive Committee commence immediately to transfer the responsibilities and duties to the new Executive Committee, and that that process be completed as soon as possible but in no case later than August 31, 1980." Motion passed on voice vote.

The final action was adoption of a resolution proposed by James Anthony that the Conference "Vote in support of the position the International Executive Committee took on protecting academic freedom of all students and people who come to the East-West Center." Motion passed with applause on voice vote. (See Appendix D for original Alumni statement to the Board of Governors.)

There was general consensus that any remaining resolutions would be referred to the incoming Executive Committee for their consideration/resolution.

Convention adjourned at 2:00 pm.

Abstracts



"The Center is both a headquarters for cultural interchange and a generating agency for new ideas and approaches to a world fumbling for ways to accommodate its diversity and pluralism."

Norman Cousins
Essayist and Critic

ABSTRACTS OF PAPERS DELIVERED AT CONFERENCE
(In Sequence of the Program)

"Whither Chinese Economic Development?"

Anthony M. Tang
U.S.A.

The development process of the People's Republic of China has been characterized by dramatic changes in policies and approaches. As seen by China scholars these changes consisted of: first embracing the Russian elitist, industry-first blueprint in the First Plan Period; then changing to Mao's massive radical egalitarian bootstrap agricultural modernization scheme during the Great Leap Forward; to adoption of "agriculture as foundation" and return to material economics under Liu Shao-ch'i's influence in 1960-65; to a new radical movement (the Cultural Revolution and its extension by the "Gang of Four") where Mao's ideologies tempered the material goals and where normative-coercive pressures replaced economic incentives; finally to the present pragmatic phase under the Post-Mao leadership. China scholars have tended to view these changes as involving fundamental changes or differences in values and goals among Peking's leaders.

The purpose of this paper is (1) to infer the Chinese nation-building strategy from the values and goals of the political leadership; (2) to test the model in light of known facts and data; (3) to bring to bear new and old evidence to show leadership quarrels were over means (in terms of their perceived efficacy) rather than the commonly-shared ends; and (4) to fathom China's future course of development in light of its historical stability (with respect to the value-goal complex) as asserted in the paper. Crucial to the prognosis is the projection of the command economic system as seen as a necessary outgrowth of the value-goal imperative.

"China's New Social Fabric"

Godwin C. Chu
Taiwan

The roots of China's social fabric are in the rural villages, now organized into People's Communes, which are subdivided into Production Brigades and Production Teams. Production and distribution of crops take place on a collective basis in the Production Teams, which are mostly natural villages. In addition to collective work, rural families are given small private plots to cultivate and engage in sideline production.

Since the downfall of the Gang of Four in October 1976, the Production Teams have been given more autonomy in drawing up production plans and in managing their own affairs. Many restrictions previously imposed by the leftist policies have been removed or minimized. However, some rural cadres are still hesitant to pursue innovative practices for fear of being criticized on ideological grounds. Other cadres are reluctant to give up the authority which they have exercised for so long. The new government in Peking has been criticizing these tendencies and encouraging the Chinese peasants to speak out against the erroneous behavior of rural cadres.

A major mechanism for bringing up problems for public discussion and remedial measures is the mass media, particularly the People's Daily. The official newspaper regularly reports on errors made by local cadres and publishes letters from its readers that criticize bureaucratism. Speedy actions by the government often follow to correct the mistakes.

An important measure taken by the Party leadership is to reform to the cadre system. There has been criticism of what amounts to tenure employment for cadres. Now cadres at various levels are being evaluated for their performance, and incompetent cadres are being demoted. Meanwhile, the Party urges its leadership cadres to communicate more regularly with the people to understand their concerns.

China's new social fabric is thus built on a more autonomous rural foundation, and closely knit into a national system partly by the Party structure and partly through the mass media.

"Indirect Speech Acts and Cross-Cultural Linguistic Competence"

Joseph F. Kess
U.S.A.

Current sociolinguistic research has focused on the nature of communicative competence in one's native language and the way in which the native speaker acquires this feature of a first language. One of the more interesting features of this communicative competence is the use of indirect speech acts, the way in which the formal value of an utterance differs from its intended illocutionary force. What may be more interesting is the way the same propositional intentions are coded cross-linguistically, and the way in which these affect a mutually shared language code. Given that cross-linguistic and cross-cultural communication is presently one of the East-West Center's project orientations under the Culture Learning Institute, a framework for research into indirect speech acts in a mutually shared language code is offered.

"Near-Universal Properties of Like-Unlike Phenomena"

In-Seok Yang
Korea

Speakers (or writers) in normal communication do not intend to produce ambiguous sentences. In spite of the speaker's frame of mind for felicitious communication, syntactic structures of natural languages are not sufficient enough to match the speaker's unambiguity efforts. There are many categories of ambiguity. Among them is the category of comparison construction. In the device of comparison, known facts as background information are likened or opposed to unknown facts as foreground information.

The purpose of the use of the comparison device is to provide hearers (or readers) with supposedly known facts (which are realized as the comparison clause), so that they can infer unknown facts (which are realized as the main clause) from the known facts by comparison. However, if the main clause contains the negative, the uninvited ambiguity results:

(1) a. Life in America is interesting, as in Korea. (not ambiguous)
b. Life in America is not interesting, as in Korea. (ambiguous)
c. As in Korea, life in America is not interesting. (not ambiguous)

In sentence (1a), life in interesting both in America and in Korea. On the other hand, in sentence (1b), the comparison clause receives two readings, that is, (i) Life in Korea is interesting, and (ii) Life in Korea is not interesting. Let us call the former reading the 'unlike'-reading, and the latter, the 'like'-reading. In sentence (1c), only the like-reading is available.

Interestingly enough, the ambiguous sentence like (1b) becomes unambiguous through certain disambiguation mechanisms. They include hearer's background knowledge, contextual information, syntactic and semantic factors, intonation, word order (as in (1c)), pause between the negative element and the comparison element (i.e., like, as, etc.), and syntactic distance between them as in the case of pause. These can be divided into two categories. The first category includes hearer's background knowledge, contextual information and semantic factors. What cuts across these factors is the property in which the semantic content of the comparison clause is unambiguously determined one way or another, so that the comparison element becomes immune from the effect of the negativity of the main clause. The other category includes word order, pause, syntactic distance and intonation. These factors have some common property which may be characterized by the concept of 'adjacency' relation between the negative element and the comparison element. If the adjacency exists, the potentially ambiguous

sentences yield the like-reading alone.

The phenomena of like-unlike ambiguity have near-universal validity, although language-specifities are not excluded. Chinese is one of the exceptional languages to this universality.

The source of the like-unlike ambiguity resides in the ambiguous reference of the comparison elements (i.e., like, as, etc.) towards the main clause. If the comparison element refers to the whole part of the main clause which includes the negative, the interpretation results in the like-reading. On the other hand, if the comparison element refers to the affirmative part of the main clause, which excludes the negative, then only the unlike-reading is available. In this respect, we can understand the like-unlike phenomena as one aspect of a unified theory of anaphora.

"Onomatopoeic Expressions in English and Japanese"

Hisao Kakehi
Japan

The paper consists of two parts.

In the first part, the writer states the importance and the peculiar role the onomatopoeic expressions play in Japanese, where the juxtaposition of onomatopoeic word + verb (e.g. Inu ga wan-wan hoeru; Raion ga woo to hoeru; etc.) is the commonest pattern. In English, on the other hand, the verbs are specified according to animals (e.g. The dog barks; The lion roars; etc.), and pure onomatopoeic verbs such as bow-wow, etc. are regarded rather peripheral. Furthermore, the verbs like bark, roar, etc. may etymologically be onomatopoeic in the language, but few people now realize it. The Japanese language also has this type of verbs such as odoroku, sosogu, etc., but even with these verbs juxtaposition (e.g. atto odoroku, zaza sosogu, etc.) occurs quite normally.

It is sometimes said that Japanese which contains a lot of onomatopoeic expressions is still in an underdeveloping stage as a language. The writer argues strongly against this sort of thing for in his opinion the tendency to describe the phenomena as they are, not necessarily verbalizing them, does reflect the underlying mental attitude of the Japanese people toward nature. Therefore, it seems to be one of the characteristic expressions of the culture as well as of the language.

In the second part, a survey will be given as to the universality of sound symbolism and its psychological correlation.

The research is by no means limited here to English and Japanese, so it is among the writer's major purposes of attending the conference to invite an international reactions and comments from the participants by holding a sort of workshop on cross-cultural scale.

"Perspectives on East-West Center Experience"

Claire Koch Langham
U.S.A.

In Perspectives on East-West Experience we will involve a wide range of Center alumni in discussion about how their lives, personally and professionally, have been affected by time spent at the Center. The extensions of this are so diverse that we shall focus on a few of the most relevant results.

"Cross-cultural interchange" is the central purpose for which the Center was founded, and a purpose that should pervade all that is studied and accomplished at the Center. One definition of a cross-cultural experience is "an encounter with individuals or situations in which the behavior pattern or value priorities differ from one's own." It is difficult to imagine an experience more pertinent to today's world events than this one of cross-cultural understanding.

As we look back on our Center experience, we might ask,

> Were you attracted to cross-cultural experiences and therefore chose the EWC?
> Or did you choose EWC for other reasons, and the cross-cultural experience came incidentally?
>
> How have these EWC experiences affected your life since you time in the Center? personal relationships? academically? professionally? in world perceptions?
>
> How do you now value the EWC experience? What tangible and what subtle results can you identify?
>
> What did EWC do to encourage cross-cultural interchange, and what more should be done?
>
> What re-valuation of your own country values did you make as a result of EWC?

We do not want to pre-structure this interchange because it belongs to the alumni who come to this group. Therefore, these questions are merely to give some initial focus as we begin. We will be grouping ourselves around tables for small group discussion. The value of this session will be in the diversity and depth of our interchange after this ten to twenty year interval.

"Political Economy of Energy and Development: A Comparative Analysis of Japan and Korea"

Tong-Whan Park
Korea

In the recent past perhaps no countries have benefited more from an energy-driven development path than Japan and Korea. The success stories of these two countries can be largely attributed to conscientious build-up of heavy and petro-chemical industries which are capital and energy intensive. Now that the era of inexpensive and abundant energy is long gone while the ensuing squeeze in international financial market makes capital more and more scarce, the energy-dependent growth policies have met serious challenges. Both countries have already undertaken some structural changes in their economy in order to cope with what can be termed a standing energy crisis.

The purpose of this paper is three-fold: (1) to compare the histories of economic growth achieved by Japan and Korea in the context of energy dependency; (2) to examine the future of their relationships with energy suppliers, especially the petroleum exporting nations; and (3) to make some policy recommendations for sound and steady economic activities of the future.

The context within which the research will be undertaken is the theoretical framework and the data banks of the International Energy Project, Northwestern University. For the last eight years, the International Energy Project has been involved in the political economic analyses of energy surrounding the triangular interactions among the petroleum exporting nations, petroleum importing nations, and the multinational petroleum corporation. Its data banks include not only the events/interaction data for the foreign policy behavior of these three sets of actors, but also the data on structural changes in the importing and exporting nations.

"Alternative Energy Development in Hawaii: Road to Island Energy Self-Sufficiency"

Young-ki Hahn
Korea

The growing dependence on imported energy resources has had a deliberating effect on the economy and on employment in the State of Hawaii. The Island economy is even more dependent on imported fuels than the continental U.S. However, although it has no fossil fuel resources, it does have abundant and diverse alternative renewable resources, providing more promising opportunities for energy self-sufficiency. Increasingly higher costs for traditional forms of energy have encouraged government and industry to develop alternatives to fossil fuels.

The paper discusses the Hawaii Energy Self-Sufficiency Plan: The plan focuses on long-term alternative energy supply scenarios based on technical and economic assessments of:

Geothermal steam and hot water

Wind

Agriculture (Biomass) and mariculture

Ocean Thermal Energy Conversion

The paper also discusses the effect of these supply scenarios on petroleum imports, on structural changes on the Island economy, and on the physical and social environment.

"China in Asia's Energy Development"

Kim Woodward
U.S.A.

In 1980, the People's Republic of China already has the world's third largest commercial energy system, counting both primary energy production and aggregate energy consumption. The prospects for further rapid energy development over the next two decades are good so that China may be able to duplicate the experience of the United States and the Soviet Union and achieve the status of an "energy superpower" by the turn of the century. This does not necessarily imply that China is likely to be a large-scale oil exporter. Current oil and gas reserves are actually quite limited and prospects for the continental shelf are uncertain at best. In addition, because of the size of the population and the rapid pace of industrialization, China must consume most of the energy it is able to produce, leaving little for export. Per capita energy consumption standards are also problematic and may remain so for the next twenty years.

Despite these natural constraints, we should expect China to become a major factor in the energy development of the Asia-Pacific region. The People's Republic already trades in energy commodities with Japan and several Southeast Asian countries. In addition, rural energy technologies developed and applied in China have relevance to the energy future of the entire region. Peking is likely to translate large-scale energy development into military capabilities, as well as industrial production. This means that we should expect the world of 2000 to be populated not by two, but by at least three superpowers, the United States, the Soviet Union, and China.

"Joint Development by America, Japan and West Germany - Its Technological Problem and Future Possibility"

Iwao Hayakawa
Japan

1. What is SRC-II?

SRC (Solvent Refined Coal)-II is the liquefaction of coal by solvent treatment which has been developed by Gulf Oil Company of America.

Among several projects in liquefaction of coal it is one of the most noteworthy at present.

The reasons why it is the most remarkable, are that its commercializing time may be the earliest among other projects and that it has become the object of attention in Japan.

From A New Energy Technological Cooperation Agreement established on May 2nd, 1979, it was determined that Japan would participate in the "SRC-II" liquefaction of coal project with America and West Germany.

It is thought that the birth of "SRC-II" liquefaction of coal project, led by Japanese government, was seen by the reasons mentioned above.

2. Outline of SRC-II Project

3. Items of Development and the Schedule

4. Products of SRC-II

5. Process Flow of SRC-II

6. Conclusion:

Coal offers great promise both in the intermediate and long run. There remain, however, a lot of questions as far as liquefaction of coal is concerned. For example, the schedule of SRC-II actual plant will be attended with risk by enlarging the scale.

On the other hand it cannot be a substitute for gasoline, kerosene and gasoline oil within a short time. It may be only fuel for boilers.

It is also very important that if we handle coal, great quantities of ash will come out. The destiny of coal raises a pollution problem.

It is therefore my suggestion that we should find out and develop other natural resources together with SRC-II program. Solar energy is one good example.

"Visualizing Global Interdependencies"

Aaron Marcus
U.S.A.

I shall present 'Visualizing Global Interdependencies', a multimedia slide show that was created by a five-person research team which I co-ordinated. The project was an experiment in visual communication. We sought to convey essential information non-verbally to policy makers and to the general public in many different cultures and countries.

For four months Research Fellows from the USA, Iran, India, Japan, nad China reviewed existing international symbols and visual languages, studied more than 500 pictograms and 200 composite images, revised and refined 70 of them, and developed a new visual language. We organized the symbols and chart/map images into a carefully positioned and timed sequence to convey complex facts and concepts about the interdependence of nations and peoples, with emphasis on the energy crisis. The result was a single-screen slide show that depends primarily on images, not on words for communication.

To enhance impact, all the images (except a color photograph of the earth) appear in black and white, with the images as white symbols against a deep, black background. In a darkened room, the viewer sees only the stark reality of facts, concepts, and the significance of global interdependencies.

The project was an experiment in finding new dimensions in international communication. The team hoped the slide show would inspire other academic, research, professional, and governmental organizations to visualize their own concerns more effectively. Since completion, the slide show has been presented in several places in the USA, in Europe, in India, in Japan, and other locations in Asia.

Commentary by Sumi Makey.

"Transnational Education: Learning for Future"

Toshiyuki Nishikawa
Japan

The education system today is often past-oriented and present-oriented. There is so much emphasis on what has happened in the past, what is happening at present, and what will be happening in the near future. What seems to be lacking is the long-range perspective and transnational outlook. The student must go beyond the knowledge of the past and the present and project themselves forward into the future. The author will propose a futuristic transnational education which will enable the students to cope with future problems creatively. The paper will include:

1. The nature of transnational education
2. Values emphasized in transnational education
e. Contents of curriculum in transnational students

"School At Home"

Ingeborg U. V. Kendall
U.S.A.

Educating in the home is becoming a re-discovered method for teaching elementary and secondary level students, in order to help them reach a higher level of achievement. Schooling at home serves to counteract two basic problems in public school education--the high cost of a quality education and the need to customize the instruction to fit the needs of the individual student. The various symptoms in curriculum design, attendance hours and teacher/student ratios as found in American schools serve to illustrate how difficult it is to achieve quality in a public educational system. Likewise, customizing education to fit the religious and moral needs, age and maturity levels, restricted and traveling situations of students is made possible using instruction in the home. A brief description of home instruction methods available is provided, including a suggestion on how nationwide educational standards can be maintained.

"Changing Traditional Food Systems: A New Spice in the Spice Islands"

Barbara Anne Chapman
U.S.A.

The case of the recent introduction and acceptance of mono-sodium glutamate (MSG) as a condiment in Java will be examined and its role in the ongoing larger food system explored. MSG is rapidly replacing a fish powder condiment which supplies a vital source of iodine in iodine-deficient areas of the interior. Data based on 2½ years of medical geographic research in an endemic goiter area of the highlands of Central Java indicate patterns of MSG use by economic level of the household. Acceptance of MSG as a flavor enhancer was facilitated in this low income rural island both by marketing in very small expensive packages and by the deficiency in tasting ability of peoples in low-iodine areas. The allocation patterns of the traditional food system which gave young children preferential servings of the fish powder continues to operate despite the exchange of fish powder for MSG. Health implications of this change in minor condiments may reach beyond the reduction in iodine supply at critical developmental stages to affect central nervous system development directly.

Assessments of nutritional base line commonly utilized in national planning, such as food balance sheets or nutrition surveys are limited tools for predicting the health implications of changes in the food system, since they do not usually depict the social and environmental context of food consumption. The need for understanding traditional food systems in their cultural-ecological complexity is suggested as a basis for evaluating the nutritional consequences of culture change brought about by development.

"A Quest for Technological Self-reliance: Technological Development Strategy in Korea"

Bang Soon Yoon
Korea

Technology is often pointed out as "the most" important variable in the development process of the Third World not only for its potential contribution to economic growth but also for its socio-political functions. As Republic of Korea (hereafter refer to Korea) moved towards export-led industrialization process in the early 1960's, the need for the importation of foreign technologies was ever increasing. The utilization of foreign technologies transferred to Korea certainly contributed to the increasing economic growth of the nation. However, many observers have increasingly pointed out the outer "edges" of technology transfer (i.e., so-called technological dependence, inappropriate technologies.) Therefore, the development and utilization of modern technology reducing technological dependence is an important task for policy makers in Korea.

This paper examines science policy measures of Korea which promote domestic technological capacities: balancing the utilization of foreign technology transfer against the development of technological self-reliance. The method employed will be a case study of the Korea Institute of Science and Technology (KIST), a multidisciplinary R & D Institute for industrial technologies. Currently available literature on technology transfer emphasizes analysis largely of one agent: TNCs thus, leading to the critical conclusion that technology transfer is antithical to the technological self-reliance of Third World countries. If the "agent" in the technology transfer is a local R & D institution like KIST, not a TNC, would it make any difference? What science policy incentives, i.e., financial, tax and legal incentives, are offered in Korea in order to promote local R & D? These are major questions to be asked and researched in the paper.

Technological development strategies suggested by orthodox self-reliance development models (such as China and North Korea) may have limited applicability to the socio-economic and political system of Korea. Therefore, it is the objective of this paper to examine an alternative development strategy for technological self-reliance.

"Cultural Pollution in Small Island Communities"

William V. Vitarelli
Trust Territory of the
Pacific Islands

Some Basic Questions: (Definition of Terms)

- What is meant by progress, development and civilization in terms of human values?
- Are the highly developed, capital intensive, competitive technological societies good models for small island communities?

- What is meant by appropriate technology?

- What are resources: economic, natural, human, cultural?

Some Myths:

- The myth of growth as necessary for progress.

- The myth of self-sufficiency.

- The myth of the need for military defense for small island life.

- The myth of economic competition, western-style political democracy and wasteful consumerism as necessary for "the good life".

- The myth of the lack of resources in small island communities.

Some Thoughts Toward Answers:

- Interdependence vs dependence.

- An analysis and investigation of the unique island resources:

    a. the human resources; the potential of human development.
    b. the vast ocean resources; a new frontier.
    c. the beauty of the islands to be shared by controlled tourism.
    d. biological, ecological and scientific laboratories for study by the world.

- Typical examples of the devastation, social disintegration and loss of identity as a result of too swift industrialization and capital intensive development: Guam; Ebeye, Marshall Is.; Koror, Palau; Bahama Is.; Fiji; etc.

"A New System of Tourismology & its Applicable Survey"

Yong-ho Park
Korea

The development of science and technology has brought material affluence and a convenient life, but the future of mankind is rather uncertain. On the one hand, we are faced with total destruction through nuclear war or some unforeseen environmental disaster, while on the other hand we might find peace and prosperity based on mutual understanding and cooperation of our fellow men. One of the means of furthering this understanding and cooperation is the modern phenomenon of mass tourism. We propose to develop a rational and practical theory of tourismology which will utilize tourism to the fullest possible extent toward securing a better future for all the people of the world.

This system of tourismology consists of four points which are as follows: firstly, sound idea of tourism with desirable values such as truth, goodness, beauty, holiness, love, and belief; secondly, the tourist as subject by this terminology, I mean the person who is learning something about other people (generally speaking, the natives of the area to visit); thirdly, the natives as tourist object or the tourist as object in the case, the natives of an area are learning something about the tourist who has come to them; and fourthly, the media for the transmission between subject and object, here the tourist industries act their role as media.

I give stress to the universal idea of tourism which a human being is always searching and realizing with dynamic inquisitive mind in his life and to the sound tourist-subject because he is the one with the leisure time and freedom to explore other cultures and learn from his experience. I have classified the motivation and goals of tourism into five parts around which we should ideally develop our tourist industry. The first is relaxation and recreation. The second is the viewing of natural scenery. The third is visiting historical, cultural sites or industrial facilities. The fourth is learning about other peoples and their living culture through traditional and folkloric activities. Fifth (and most important) is gaining a mutual understanding of each other through direct, personal contact and interaction, which will lead to mutual trust and further exchanges. Each of the five goals of tourism has three stages. The first stage is passive direct experience. The second stage is reflection and comparison of values, and the final stage is a seeking for new and better values as a result of the experience of the first two stages.

This is a brief overview of the ideas for the formation of a system of tourismology. I propose here that we a scholars of tourism, should work together to build on this theoretical system and develop a concise and concrete program for the future.

For the purpose of this system building I would like to ask all conference participants their opinion about it through the prepared questionnaire.

"What Attitudes for Whom in Bilingual and Multicultural Education?"

John B. Lum
U.S.A.

Administrators of bilingual education programs ordinarily select staff members primarily on such staff members native language skills, with little consideration given to other factors. Such a narrow criterion has often led to much "misfit." This presentation proposes to discuss those items that should be accounted for before one is hired to work with linguistically and culturally different children. These items will provide an attitudinal profile that better enables proper staff selection for bilingual programs, and, often, multicultural education programs, too.

"New Curriculum Design in the New World"

Yoshitaro Nishimura
Japan

I. We need now a new type of curriculum design concept. What makes EFL differ from ESL? The answer to this question used to be distinct. Because of very few opportunities of using English in the daily social life, because of unsatisfactory communicative activities and even creative writing work in the class and most of all because of the unqualified teachers' abilities of manipulating English, EFL simply meant learning how to translate English into each vernacular language.

ESL stood for, on the other hand, a more or less deviated variant of the English language, because of social necessity, because of practical application and because of not only educated but also uneducated speakers' communication.

But in the recent decades the two worlds have been more shrunk and intermingled. New situation demands the former more actively to attempt learning communicative skills while it requires the latter to establish criteria of deviation.

We believe we can conclude the new situation in the following formula: EFL does not exist any more in the original sense of the word. Although we can never discard the idea that reading means translating there, most learners also never deny that knowledge of the foreign language includes its communicative handling.

II. Curriculum is designed as a result of decision making. It means selecting items in phonological, morphological, syntactical, discoursal, and even cultural levels comes first. A few tentative items will suffice at present. Japanese learners often say 'more five minutes', interfered from their native grammar, while 'a red cap' gives no deviation from the English rule. Is it not possible for us to ask the native speakers to be tolerant and settle more crucial items and let the learners master them from the very beginning? This is technically called 'spacing'.

The decision is deeply related to the second process of curriculum design called 'sequencing'. Looking over the language learning from the view of discourse urges us to decide whether function words like preposition or active verbs like <u>jump</u>, <u>open</u>, and <u>write</u> should be taught earlier than undigested vocabularies.

When we finish spacing and sequencing, there comes the last more active process for the learners called 'segmenting'. The process is a unit-making and the learners consequently acquire knowledge, understand the meaning, comprehend the significance in the particular context and finally apply the knowledge, understand the meaning, comprehend the significance in the particular context and finally apply the knowledge to their own activities. The dynamic participation to the activities through the spiral units or effective segmentation.

III. Curriculum design is by no means a rule book, nor a syllabus in the form of a dead flow chart of item list. If so, our next job is to analyse the current curriculum design. After criticizing it, we have to get ready our own suggestive plan. Everybody can recite the objects, contents and the handling of them of Course of Study for the Lower/ Upper Secondary Schools by the Japanese Ministry of Education but they are never realized in Japan. Some obstacles and difficulties have to be conquered through the efforts of curriculum designers.

This paper presents original suggestion on various levels, new ideas for the textbooks and even a declaration of independence of Japanese English.

"Acquisition of English Modals: An Interlanguage Study in the Japanese Settings"

Toshiaki Ozasa
Japan

The area I am interested in in the present paper is termed by Corder (1973) error analysis or interlanguage sutdies. Its basic assumption is that learners have their own language system at every developmental stage of learning, which is not the same as the target language one but rather a new 'system'. The system is unstable and transitional in nature and approximates the target language as learning develops. If we can describe in linguistic and/or psycholinguistic terms the nature of interlanguage and the process of its approximation to the target language, it will provide us with important information for structuring the syllabi and teaching methods as well as a fuller understanding of language acquisition.

In the present study, I confined the area of competence to the semantic structure of English modals, and aimed to describe the characteristic features of the transitional systems of English modals which Japanese learners show at the intermediate learning stage. In other words, I wanted to specify the interlanguage grammar of modals by the Japanese learners of English.

Borrowing the basic idea from Cook (1978), the semantic structure of English modals was analyzed in terms of the combination of the components of the three factors, (1) epistemic vs. root modals, (2) internal vs. external negation and (3) present vs. past meaning. The following are the example analyses.

John cannot be lying. (Epistemic, External, Present)
(It is not possible that John is lying.)

John may not be lying. (Epistemic, Internal, Present)
(It is possible that John is not lying.)

In order to check the students' understanding of the English modal structure, a test was constructed and give to about 100 students of Kagoshima University. The analysis of the results of the test showed that the English modal structure has not been completely mastered by the intermediate learners and that they have acquired a chracteristic transitional competence of their own.

"Changing Identities and Images of Asians"

Edwin B. Almirol, Ph.D.
Philippines

This paper describes how Asians have been perceived in Europe and in the United States. I will show how images of Asians were initially generated by the highly imaginative and tantalizing accounts of adventurers and travellers and the self-serving reports of missionaries and merchants. Asia's image gradually evolved as more enlightened and less ethnocentric studies began to emerge but it retained shadings from the past. Western and American political, economic, and academic interests, in response to the need to know Asia and Asians better, conducted more serious and more useful studies which provided sharper and more definite perceptions of Asia.

Although the paper will trace the development and changes of Asian images, the emphasis will be on the effects of these images on the cultural and politico-economic identity of Asians today.

Asian images are indeed varied and Asian experiences in identity-building are diverse in the extreme. I will therefore focus my discussion and analysis on the images and their accompanying effects on the identities of the Chinese, Japanese, and Filipinos. From Western eyes, China and Japan in the 16th and 18th centuries were exotic, strange, alien, and vague. China and Japan attempted a 'closed-door' policy and strived for self-sufficiency in their cultural and potitical identity. But with Western contact came new images and identities. Emigration to the New World also brought new perceptions and new identities. From American eyes, the Filipinos needed to be educated, to be 'Christianized', to be taught lessons of self-government, or in short, to be dominated. Filipino cultural and political identity has undergone a significant change since then.

This paper shows the relationship between perception and images and the process of identity articulation and development.

"The Eurocentric Worldviews: Misunderstanding Asia"

Lanny B. Fields
U.S.A.

People in education should bear the responsibility for treating their subjects accurately, thoroughly, and objectively, otherwise human knowledge and understanding will be severely limited. This presentation will explore and analyze how, as well as why, misunderstandings of Asia, with a focus on China, permeate American education.

"Attitudes of American Managers Toward Japanese Decision-Making in the United States"

Teruyuki Kume
Japan

Sharp increases in the direct investment of Japanese manufacturing firms in the United States during the decade of the 1970's have spotlighted problems and opportunities in intercultural communication arising from the daily interaction of Japanese and Americans. One obvious behavioral difference between Japanese and Americans in such situations is in the area of decision-making behaviors are products of the decision-makers' culture, reflecting the values and assumptions of their society. Very little research, however, has been conducted to identify cultural similarities and differences between Japanese and Americans by focusing on their respective decision-making styles.

Employing Edward C. Stewart's 'Contrast American' model, this study was designed to examine the ways in which Japanese managers in Japanese-operated plants in the United States introduced their approaches to decision-making and to identify under what conditions the Japanese approaches can be effectively introduced to American organizations. A total of 103 Japanese and Americans from five Japanese plants in the United States were interviewed and given survey questionnaires. Inferential statistics and ethnographic analysis were combined to determine relationships between Japanese decision-making factors, American cultural factors, and American manager satisfaction.

"Multinational Managers"

A. S. Brara
India

The role of Multinational Managers has become significant in view of the growth of world-wide organizations, businesses and activities. Operations which have an international horizon therefore require a cadre of managers who can be effective in a number of different cultural environments.

Profiles of Multinational Managers

A typical profile of a successful Multinational Manager is projected on the screen through a slide. You will note that an understanding of management relevancy in cross-cultural environments is extremely important. How this is of significance in actual practice is illustrated by the following case example (a brief presentation of a Nigerian situation in 2 paragraphs would be given).

The Problems of Multinational Managers

Along with the requirement of Multinational Managers for effective international operations, there is a counter pressure from each national cultural environment to utilize local personnel at all levels. Therefore there is a problem regarding the acceptance of Multinational Managers in the local cultural environments.

Government Regulations & Controls Effecting Multinational Managers

Transnational operations and their managers are being increasingly subjected to Government regulations and controls in various countries. Tax Planning for Multinational Managers therefore assumes a major significance due to the various alternatives available because of the relatively complex situation.

The Future for Multinational Managers

With the world becoming more accessible in terms of travel, communications, banking, etc., more and more organizations are achieving a multinational stature. This trend is accelerating which will generate an increasing requirement for well trained managers with a cross-cultural background.

"Storytelling, Politics and Culture"

Eloise A. Buker
U.S.A.

Language, myths, and stories provide anthropologists with ways of understanding cultures. Language philosophers like Michel Foucault and John Searle argue that speaking constitutes action. Because rules of social action are patterns, embedded in language and executed through speaking, speaking is both a rule governed activity and a political act. Storytelling, one form of speech, constitutes political action; through stories, we articulate a political reality which grows out of a political culture and lays out some of the rules which guide action. This is to say, when we tell a story, we explain everyday politics--relationships among citizens, conflicts, models of conflict resolution. In Hawaii, this concept is represented in the phrase, "talk story." My thesis is that one can interpret aspects of political culture by analyzing stories through the aid of the lens provided by structuralists like Claude Levi-Strauss, Edmund Leach, and Roland Barthes.

To demonstrate this thesis, I shall analyze the Cinderella story to show relationships between events in this narrative and premises of liberal American political culture. In doing this, my analysis focuses on three aspects of structural analysis--oppositions, transformations, and contradictions. As a part of this analysis, I argue that narratives like this one present pardigms or models for structuring experiences and sharing them with others, thereby creating frameworks for political decision making.

This interpretive process is important in developing social theory because of its promise in establishing links between empirical social science and political philosophy. By placing structuralism into the context of philosophical hermeneutics, I illustrate a dialectic process between closed system analysis, which is a part of the objectivity of empirical research, and interpretive analysis, which comes from the tradition of hermeneutic philosophy. Since interpretation has a place in storytelling that it lacks in social scientific approaches to knowledge an analysis of stories permits us to open up new ways of speaking about politics.

"The Impact of Cross-Cultural Experiences on the Creative Artist"

William A. McCormack
U.S.A.

Although travel is widely believed to be broadening and rich culturally, nothing has been done to analyze this belief as it applies to the creative individual. This essay does that. It is based on extensive library research in which the testimony of artists themselves has been analyzed. It is also based on the author's work elsewhere on American students abroad and the written work of selected American authors abroad.

The topic is important because artists are among the most influential actors in society; and the trend towards global integration, of which travel is a dramatic aspect, is the most profound phenomenon of our time.

In most biographies travel is assumed to have positive effects. We often hear how it favorably influenced artists, especially writers such as Ernest Hemingway. His biographer, Carlos Baker, for example, calls Hemingway's "college...the continent of Europe." Herman Melville's biographers, to cite another example, note that he called the sea his Harvard and Yale. Yet not all artists enjoy successful experiences abroad. William Faulkner considered his first trip to Europe most unfortunate. The great composer Bach seldom travelled from home; and, the great artists of the Orient, Southern Asia or Africa seldom ventured far from home.

This investigation revealed that there seem to be four factors which account for changes that favorably influence an artist travelling abroad. First the artist's breadth of experience or data base is suddenly and dramatically enlarged. Secondly, values and beliefs which the individual took for granted at home are challenged in the new situation. Third, living or travelling abroad often provides leisure during which the individual has time to learn more about the new situation and himself or herself. Finally, artists often meet others who share their values, who serve as role models, advising and encouraging their work.

Toynbee, for example, speaks to the issue of expansion of his horizons. He notes that his entire forty year Study of History was based on ideas that came to him while travelling on the Orient Express. French film maker Louis Malle, to cite another example, states that making his film, "Phantom India" made him much more critical of French society. He also claims that his approach to film making changed after his trip to India. His fellow countryman Albert Camus, writing of a trip as a young man, offers an explanation for what happens when we travel: "What gives value to travel is fear. It breaks down a kind of inner structure we have." Aesthetically, travel is influential too.

As Picasso observes about the light in western France: "I was simply soaked in it, my eyes saw it and my subconscious registered what they saw."

Other artists also testify as to the effects of travel. They note that its leisure characteristic is important. They also note the role they play when travelling can be important. They are not tourists, or soldiers, or whatever and that this influences the way people receive them.

Perhaps the most eloquent testimonial on the influence of travel is Mark Twain who called his trip to the Sandwich Islands the "turning point" in his career. His biographers agree that its value and importance was out of proportion to its length. Twain's experience underscores the value of travel abroad, and it offers a case study on the significance of the cross-cultural experience. Twain's experience anticipates and validates the establishment of the East-West Center.

"Batik and Bakul"

Alice G. Dewey
U.S.A.

This paper attempts to abstract a conceptual framework from various Javanese art forms which suggest that Javanese culture deals with perceptual units and boundaries in a different manner than does Western culture. Javanese art appears to play with figure/ground reversals and with design units which can be clustered into a variety of larger design units in complex ways so that a given point at one moment can be seen as lying on the edge of a unit and at another as forming the center of an alternate cluster. Units are not stable isolates but rather they form dynamic shifting attachments with the other units in their context in such a way that one sees multiple center/boundary clusters emerging from the total pattern as the focus of attention shifts. This conceptualization of the world is then used to examine certain aspects of Javanese culture, notably kinship and the behavior in the markets, where the relationship between traders can be seen as both cooperative and competitive rather than either one or the other. Finally, an attempt will be made to view some general theoretical issues, such as the dispute in economic anthropology between Substantivists and Formalists, in the light of a system which allows for a number of alternative meanings to be equally valid. Such a system may provide a useful supplement to the more common current scientific view which insists on rigidly defined mutually exclusive units which must be declared as true or false interpretations of the material under consideration.

"Teaching How to Learn a Second Language the Silent Way"

Greg Thompson
U.S.A.

Users of the grammer-translation method teach skills in translation, while proponents of audiolingual, direct and eclectic approaches seek to instill skills of speaking, listening, reading, and writing in students. Silent Way (Gattegno, 1963) aims to put learners in touch with their own powers so that they are able to learn a second language on their own in a manner similar to acquiring their first language. Much more than a set of techniques, Silent Way is a philosophy of human development translated into a workable approach for teaching foreign languages. It is particularly applicable to non-native speaker teachers (since they do not function as models for the language) who have learned the language successfully and feel they have something to share about the process of learning language.

In this workship I will introduce Silend Way philosophy and materials to participants. They will get an overview of Silent Way philosophy through a 30-minute slide show I have prepared to train teachers. In addition they will take part in a language learning experience where Silent Way is employed. Finally, I will introduce Silent Way ESL materials and give instructions for their proper use.

CONFERENCE PAPERS AVAILABLE

The following Conference papers presented at the 1980 Alumni Conference are available from the Alumni Office of the East-West Center in Honolulu, Hawaii.

Changing Identities and Images of Asians
Edwin B. Almirol, Philippines

An Ethnocentric Worldview: Misunderstanding Asia
Lanny Bruce Fields, USA

Alternative Energy Development in Hawaii: Road to Island Self-Sufficiency
Young-ki Hahn, Korea

Onomatopoeic Expressions in English and Japanese
Hisao Kakehi, Japan

School at Home
Ingeborg U.V. Kendall, USA

Indirect Speech Acts and Cross-Cultural Linguistic Competence
Joseph F. Kess, USA

Attitudes of American Managers Toward Japanese Decision-Making in the United States
Teruyuki Kume, Japan

The Impact of the Cross-Cultural Experience on the Creative Individual
William A. McCormack, USA

New Curriculum Design in the New World
Yoshitaro Nishimura, Japan

Coverage of News of Asia and the Pacific in Minneapolis and Saint Paul, Minnesota, 1980
David Lee Olson, USA

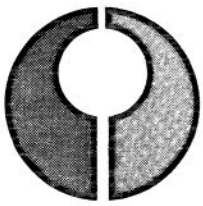
Acquisition of English Modals: An Interlanguage Study in the Japanese Setting
Toshiaki Ozasa, Japan

Toward a Modern Pacific Aesthetics for Poetry
Leialoha Apo Perkins, USA

The ASEAN and the Pacific Region
Gerardo P. Sicat, Philippines

Easy to Prepare Soybean Foods for Villagers
Y.H. Yang, Taiwan

Aloha Activities



"For ultimately it is with men not structures that our future lies."

Chan Heng Chee
University of Singapore

ALOHA ACTIVITIES

Many activities brought alumni together in informal ways that were reminiscent of older days at the Center. They began with a Family Potluck Picnic on Sunday on the Center lawn--a good re-entry. It continued Monday with a reception for alumni hosted by President Kleinjans on the Jefferson Hall lanai. Throughout the Conference, a Hospitality Room was open to coffee/tea devotees and anyone needing a quiet corner to "interchange." An early morning breakfast for "Honorable Ancestors: Class of 1960" was hosted by Marion Saunders and brought together the pioneers of the little Hale Aloha era.

On campus, several events provided an opportunity for alumni to catch up with developments in both the Center and the University. The newly opened Center for Korean Studies, which is next to Lincoln Hall, held open house for two days to enable alumni to visit this new resarch center. The East-West Center Institutes arranged special programs to acquaint alumni with the range of their projects and how the Center as a whole integrates the Institutes with Open Grants and student awards.

The Friends of Waipahu Cultural Garden Park brought to the Center a slide show and panel discussion on Plantation Life in Hawaii. The talented Kazue Matsuoka illustrated her talk on Okinawan Dance with demonstrations of the dance itslf. For music, the Old Pali Ramblers deighted listeners with American country music--who are the Ramblers? an integration of EWC staff, participants, and friends!

One of the events that brought back a flood of memories was a program of Asian Music and Dance in Kennedy Theatre. For so many years, the EWC participants put on just such a performance to express their appreciation to the Hawaiian community for their hospitality. As always, this was colorful!

Two events were very special, a "Shodo" demonstration by the Rev. Tankyu Sano, a Buddhist priest and one of Japan's foremost calligraphers. Sano began studying calligraphy at age 17 and exhibited ten years later in New York City. In 1966, he was chosen to exhibit his work with a group of calligraphers in the People's Republic of China, where the art form originated.

Four of the artist's works have been presented to the Center by the EWC Alumni Association of Japan and can be seen in Burns Hall.

The Japanese adopted the Chinese writing system and the calligraphic characters remain virtually unchanged. The art of Chinese calligraphy consists of five major styles, ranging from primitive stick figures to fluid cursive forms to modern block style.

Sano's goal is to represent the idea of world peace and harmony in 45 different languages with the hope of promoting friendship among all peoples. It was a stunning demonstration that fascinated the alumni

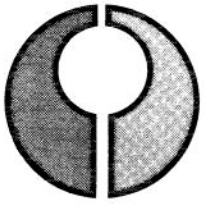
who crowded around the artist as he swept over the rice paper with his brush!

The second special event was a Royal Kava Ceremony of Samoa, probably the most respected and honored of all traditions of Samoa. The "kava ceremony" is celebrated only by and for persons of high rank, usually Chiefs. It is also used to honor a guest or in celebration of important events. The "kava drink" is made from the dried roots of the kava plant, Piper methysticum. It makes you cool on hot days and gives a slight numbness if you drink much of it. It is mixed in a "kava bowl" where bark from the wild mulberry tree strains it for drinking. The highest ranking woman does the straining and there are formal ways to do this--with flourishes and repeated straining.

As the High Chief calls the names of the kava participants, the kava is served to the person named. But before this, the High Chief is served, then the guests in order of importance, until all have tasted the Samoan kava.

This was a great experience for the alunni, and was followed by a delicious luau.

Those Who Came



"Before 'interchange' will work, even on a personal level, the participants must be prepared to give more than they receive."

Thomas Gill
former Lt. Governor of Hawaii

"Is 'technical and cultural interchange' a myth or a living reality at EWC?..Is it not also a way of life, a way of relating with people, a way of working with them, a way of living with them?"

ICICLE (group of EWC participants)

THOSE WHO CAME

ALUMNI PARTICIPANTS
1980

Name	Country of Origin	Grant Year & Program
Gaufuaina L. Fautanu	American Samoa	1967 (ITI)
Sinabada Tomanogi	American Samoa	1967 (ITI)
Fagamanu M. Unutoa	American Samoa	1971 (CLI)
Jeanne Michelle Ercole	Australia	1967-69 (ISI)
David M. Stokes	Australia	1979-80 (EAPI)
Margaret Valadian	Australia	1967-69 (ISI)
Jeremy Webb	Australia	1966-68 (ISI)
Aye Aye Khaing Fields	Burma	1963-65 (ISI)
Honwing William Yee	Fiji	1978 (EWC)
Yvonne (Cheung) Chang	Hong Kong	1965-68 (ISI)
Kai-Cheong Fok	Hong Kong	1967-69 (ISI)
Jaswinder S. Brara	India	1977-79 (CI)
Samir Kumar Das	India	1966-68 (ISI)
Aziz Hussain	India	1963-65 (ISI)
Peter E. Rose'Meyer	India	1967-68 (ISI)
Dipankar Sengupta	India	1972-73 (TDI)
Sofyan Sastra Atmaja	Indonesia	1976 (FI)
Soenjono Dardjowidjojo	Indonesia	1961-63 (ISI)
Santoso Donosepoetro	Indonesia	1978 (EWC)
Letitia R. Geschwind	Indonesia	1968-70 (ISI)
Otto Sutomo Roesnadi	Indonesia	1961-63 (ISI)
Naoko Chino	Japan	1966-67 (ISI)
Koichi Hasegawa	Japan	1975 (CLI)
Iwao Hayakawa	Japan	1977 (CLI)
Peter Shigehiko Iizuka	Japan	1965-67 (ISI)
Hiroyoshi Ishikawa	Japan	1974 (CLI)
Hisao Kakehi	Japan	1974 (CLI)
Juhachi Kato	Japan	1973 (CLI)
Yasuko Kitano	Japan	1966-68 (ISI)
Michiko Kornhauser	Japan	1964-64 (ISI)
Teruyuki Kume	Japan	1974-75 (CI)
Kazue Matsuoka	Japan	1969 (ITI)
Hiroaki Morimoto	Japan	1965-66 (ISI)
Mary Mariko Muro-Miura	Japan	1971-73 (OGO)
Nobumichi (Norman) Mutoh	Japan	1971-73 (OGO)
Teizo Nakano	Japan	1974 (CLI)
Norio Narusawa	Japan	1968-70 (ISI)
Toshiyuki Nishikawa	Japan	1967-69 (ISI)
Yoshitaro Nishimura	Japan	1963-65 (ISI)
Mazakazu Okahana	Japan	1969 (ITI)
Toshiaki Ozasa	Japan	1973-74 (CLI)
Eiji Saito	Japan	1971-72 (CLI)
Yasuko Shimizu	Japan	1966-67 (ISI)
Akiyo Urayabu Suga	Japan	1966-67 (ISI)

Name	Country of Origin	Grant Year & Program
Itsuko Masuda Suzuki	Japan	1962-64 (ISI)
Hiromasa Takamura	Japan	1970-72 (OGO)
Makoto Takashima	Japan	1965-66 (ITI)
Michiko Tochiyama	Japan	1966-68
Teruhiko Tomita	Japan	1962-64 (ISI)
Tokiko Umezawa	Japan	1965-66 (ISI)
Munestugu Uruno	Japan	1969-70 (ITI)
Takayuki Uyama	japan	1970-71 (OGO)
Hiromichi Yamashiro	Japan	1971-73 (OGO)
Chhom-Reak Thong Lambert	Kampuchea	1961-65 (ISI)
Mimi Beng Pok Low Yoshikawa	Malaysia	1965-67 (ISI)
Alex Deiye	Nauru	1970-71 (TDI)
Judith Mary Chambers	New Zealand	1976 (FI)
Lorraine Pya Isaacs	New Zealand	1969-71 (OGO)
Joe O'Driscoll	New Zealand	1968 (ITI)
Beverly Anne Wakem	New Zealand	1976 (CI)
Saleem Ahmed	Pakistan	1961-64 (ISI)
Mohammad Ashraf	Pakistan	1974-78 (OGO)
M. Asad Khan	Pakistan	1964-67 (ISI)
Muhammad Saleem	Pakistan	1975-79 (OGO)
Makhdoon A. Shah	Pakistan	1975 (PI)
Amy Agbayani	Philippines	1964-69 (ISI)
Ruben R. Alcantara	Philippines	1963-65 (ISI)
Edwin B. Almirol	Philippines	1974 (PI)
Jose B. (Jimmy) Alvarez	Philippines	1966-68 (ISI)
Liwayway N. Angeles	Philippines	1973 (CLI)
Rosalina P. Antonio	Philippines	1975 (CLI)
Flaviano A. Aquilizan	Philippines	1962-64 (ISI)
Belinda A. Aquino	Philippines	1963-65 (ISI)
Maria Fe Fontanilla Caces	Philippines	1977-79 (CI)
Benjamin M. Catane	Philippines	1976 (TDI)
Myrna Yaptenco Cooper	Philippines	1965-67 (ISI)
Amelia H. Dumlao	Philippines	1975 (CLI)
Carolina San Juan Fajardo	Philippines	1979 (CI)
Estela LL. Garcia	Philippines	1974 (CI)
Laura Garilao	Philippines	1961-63 (ISI)
Zenaida Griffith	Philippines	1961-63 (ISI)
Remedios Cabalan Hartman	Philippines	1963-65 (ISI)
Carmen G. Kanapi	Philippines	1962-64 (ISI)
Jaime S. Neri	Philippines	1971-72 (CLI)
Rebecca S. Ovitt	Philippines	1969-71 (OGO)
Margarita Garcia Singco-Holmes	Philippines	1974-76 (CLI)
Proserfina A. Bulaon Strona	Philippines	1965-67 (ISI)
Victor T. Valbuena	Philippines	1974 (CI)
Jeong-Chae Cheong	Republic of Korea	1975 (CLI)
Myong-Won Cho	Republic of Korea	1973-74 (CLI)
Seung Whan Choi	Republic of Korea	1966-67 (ISI)
Kyung-Ja Park Hahn	Republic of Korea	1967-69 (ISI)
Youngki Hahn	Republic of Korea	1972 (TDI)
Ho Suk Im	Republic of Korea	1968-69 (ISI)
Dal-Kyu Kim	Republic of Korea	1975-76 (CLI)

Name	Country of Origin	Grant Year & Program
Ho-Jin Kim	Republic of Korea	1974-78 (CI)
Ki-Duk Kim	Republic of Korea	1973 (CLI)
Ki-tae Kim	Republic of Korea	1979 (CI)
Lee-Tae Kim	Republic of Korea	1963-66 (ISI)
Mija Kim	Republic of Korea	1980 (CLI)
Se-Yeul Kim	Republic of Korea	1971-73 (FI)
Gun-Won Lee	Republic of Korea	1970-72 (OGO)
Kyunghwa Lee	Republic of Korea	1968-69 (ITI)
Mu Hwan Lee	Republic of Korea	1963-65 (ISI)
Tae-Ju Lee	Republic of Korea	1966-67 (ISI)
Jae-Doo Park	Republic of Korea	1962-63 (ISI)
Kwan Sik Park	Republic of Korea	1973 (CLI)
Tong Whan Park	Republic of Korea	1966-68 (ISI)
Yong-Ho Park	Republic of Korea	1978 (CLI)
Sang-Woo Rhee	Republic of Korea	1967-69 (ISI)
Young Kun Shim	Republic of Korea	1976-79 (RSI)
Hyun-Kyu Shin	Republic of Korea	1961-63 (ISI)
Gwan-Sig Song	Republic of Korea	1973-74 (CLI
Chung-Nahm Song Cho	Republic of Korea	Ex-staff
In-Seok Yang	Republic of Korea	1966-69 (ISI)
Jai-Ho Yoo	Republic of Korea	1965-67 (ISI)
Bang Soon Yoon	Republic of Korea	1976-78 (RSI)
Young-June You	Republic of Korea	1968-70 (ISI)
Heng Chee Chan	Singapore	
Bach-Mai Pham Larsen	South Vietnam	1965-68 (ISI)
Rupert Perera	Sri Lanka	1972-74 (TDI)
Hsin-te Su	Taiwan	1967
Peter Jen-Huong Wang	Taiwan	1979 (CLI)
Puangpech Dejapratoomwan	Thailand	1967-69 (ISI)
Narong Minanandana	Thailand	1968 (ITI)
Bumrongsook Siha-umphai	Thailand	1979(CI)
Phiengphen S. Weilbacher	Thailand	1963-65 (ISI)
William Vitarelli	Trust Territory of the Pacific Islands	1968-69 (IAP)
Bermin F. Weilbacher	Trust Territory of the Pacific Islands	1962-66 (ISI)
Patricia Moser Alvarez	U.S.A.	1966-68 (ISI)
Lyn F. Anzai	U.S.A.	1965-68 (ISI)
Lynne K. Behnfield	U.S.A.	1961-62 (ISI)
Bella Zi Bell	U.S.A.	1970-71 (PI)
Benji Bennington	U.S.A.	EWC staff
George W. Bergstrom, Jr.	U.S.A.	1961-63 (ISI)
Ruth Binz	U.S.A.	1976 (TDI)
Mary E. Brandt	U.S.A.	1975-79 (CLI)
Valerie Broege	U.S.A.	1976 (CI)
Eva Budar	U.S.A.	1974-75 (CLI)
Eloise A. Buker	U.S.A.	1974-77 (CLI)
Betty Bullard	U.S.A.	1967-68 (ISI)
Zaneta Ho'oulu Richards Cambra	U.S.A.	1962-64 (ISI)
Charlotte Joy Cascio	U.S.A.	1966-67 (ISI)
Barbara Anne Chapman	U.S.A.	1972-77 (FI)

Name	Country of Origin	Grant Year & Program
Helen Choy	U.S.A.	Ex-staff
Mendl Whitehead Djunaidy	U.S.A.	1969-70 (OGO)
Barbara Engdahl	U.S.A.	1962-64 (ISI)
William Feltz	U.S.A.	1966-68 (ISI)
Lanny B. Fields	U.S.A.	1963-66 (ISI)
Milann Gannaway	U.S.A.	1970-73 (OGO)
Norman Geschwind	U.S.A.	1964-65 (ISI)
Robert E. Gibson	U.S.A.	1966-68 (ISI)
Norton Ginsburg	U.S.A.	1966-67 (IAP)
Ormond Hammond	U.S.A.	1977 (CI)
James Iwamura	U.S.A.	Ex-staff
Susan Iwamura	U.S.A.	1970-75 (CLI)
Miles Jackson	U.S.A.	1976 (CI)
Philip E. Jacob	U.S.A.	1976-77 (CLI)
Linda Kapuniai	U.S.A.	1963-65 (ISI)
Ingeborg U.V. Kendall	U.S.A.	1964-66 (ISI)
Joseph F. Kess	U.S.A.	1962-65 (ISI)
Frances Kitibanlubhorn	U.S.A.	1970-72 (OGO)
J. Gregory Knudsen	U.S.A.	1978-79 (CI)
Ana C. Kong	U.S.A.	1977 (CI)
Edgar Folk Lambert, III	U.S.A.	1964-66 (ISI)
Carl H. Lande	U.S.A.	1967-68 (ISI)
Claire Koch Langham	U.S.A.	1963-64 (ISI)
Gary C. Larsen	U.S.A.	1965-67 (ISI)
Betty Lou Larson	U.S.A.	1971-73 (CLI)
Florence Lau	U.S.A.	Ex-staff
Raymond J. Legac	U.S.A.	1965-67 (ISI)
Peter B. Maggs	U.S.A.	1972 (PI)
Elizabeth Manak	U.S.A.	1974-78 (OGO)
William McCormack	U.S.A.	1978 (CLI)
Norman Meller	U.S.A.	1964 (IAP)
Judith A. Mills	U.S.A.	1971 (CLI)
Marie A. Monsen	U.S.A.	1961-63 (ISI)
Marian Tenzing Morgan	U.S.A.	1972-74 (PI)
Katherine T. Nakata	U.S.A.	1975-79 (RSI)
Anita C. Nordbrock	U.S.A.	1967-69 (ISI)
Jon Okamura	U.S.A.	1977-78 (CLI)
David Lee Olson	U.S.A.	1978 (CI)
Baden Pere	U.S.A.	Ex-staff
Leialoha Apo Perkins	U.S.A.	1979 (CLI)
Diane B. Pierce-Gonzalez	U.S.A.	1974-75 (CI)
Rosario Prizzia	U.S.A.	1966-71 (OGO)
Douglas Risberg	U.S.A.	1974 (CLI)
Marion Saunders	U.S.A.	Ex-staff
Edward J. Shultz	U.S.A.	1969-71 (OGO)
Lorraine Jablonski Simich	U.S.A.	1961-63 (ISI)
Barbara B. Smith	U.S.A.	1973 (CLI)
James C. Steele	U.S.A.	1977-79 (OGO)
Marie Dolores Strazar	U.S.A.	1965-67 (ISI)
Anthony M. Tang	U.S.A.	1965 (EWC)
Gregory James Thompson	U.S.A.	1978-79 (OGO)

Name	Country of Origin	Grant Year & Program
Yukie Tokuyama	U.S.A.	1971 (CLI)
Ricardo D. Trimillos	U.S.A.	1962-64 (ISI)
Richard R. Vuylsteke	U.S.A.	1970-72 (OGO)
Ethel Alikpala Ward	U.S.A.	1976 (CLI)
Meg White	U.S.A.	1968-70 (ISI)
Jeanne Windsor	U.S.A.	1977-79 (OGO)
Russell Young	U.S.A.	1979-80 (CLI)
Raymond Yuen	U.S.A.	1979 (CI)
Fay C. Alailima	Western Samoa	1964-65 (IAP)

Appendix A

PROPOSAL SUBMITTED TO CONFERENCE BY THE INTERNATIONAL EXECUTIVE COMMITTEE

PLAN 1 - for International Alumni Organization

It is recommended that:

1. An International Alumni Association of the East-West Center be established with headquarters in Honolulu, Hawaii.

2. The Executive Committee of the International Alumni Association consist of nine (9) members elected at the Conference. Members shall be residents of Hawaii or be willing to attend two meetings annually in Hawaii. The terms of office for the Executive Committee will last until the next Conference.

PURPOSE

It is recommended that there be an International Alumni Association for the purposes of:

1. Promoting the goals of the East-West Center as set forth in the originating Act of the Congress of the United States of America and Hawaii and in statements of legislative intent.

2. Conducting ongoing communication among alumni.

3. Establishing channels of communication between alumni and the East-West Center community.

MEMBERSHIP

It is recommended that alumni membership in the International Alumni Association be inclusive. Anyone who has had a past institutional connection with the East-West Center would be eligible for voting membership in the Association at the Convention.

Alumni currently on the East-West Center payroll would be ineligible to serve the International Alumni Association as officers (members of the Executive Committee).

Appendix B

INTERNATIONAL ALUMNI CONFERENCE 1980
Honolulu, Hawaii

R E S O L U T I O N

SUBMITTED BY: Aziz Hussain (Pakistan, 1967)

NOW THEREFORE BE IT RESOLVED by this International Alumni Conference, duly convened and constituted as aforesaid, that:

1. The Conference expresses its gratitude to the sponsors for having taken the initiative to convene the Conference in Honolulu and suggests that such Conferences of the International Alumni Association be held regularly every three yeras.

2. That the fundamental purposes of "International Alumni Association" be identified, inter alia, as follows:

a. Promoting the goals of the East-West Center as set forth in the originating Act of the Congress of the United States of America.

b. Conducting ongoing communication among alumni.

c. Establishing channels of communication between alumni and East-West Center community.

3. That for the purpose of determining the membership of the Association, an Alumnus would be defined as a person who had a past institutional connection with the East-West Center.

4. That unless new officers are elected at this Conference, the tenure of the present Executive Committee as constituted by the First International Convention in 1977 be extended for a further period of three years up to and including 31st July 1983, or until the third International Conference, whichever is later, and that the Executive Committee be given the task of preparing a formal Charter/Constitution of the Association based on Proposal I as contained in the document entitled "Draft Proposals submitted by the International Executive Committee" tabled at the Conference, a copy of which is annexed to the Resolution. A final draft based on the said Proposal and consistent with the general consensus of the Conference be circulated among all alumni and forwarded to those National Alumni Associations in existence in various countries by 31st December 1980.

5. That the Executive Committee shall also prepare an Estimate of Expenditure based on performance of certain function autonomously by the Executive Committee at Honolulu as aforesaid, to strive to raise funds both from the East-West Center and local sponsors, and to provide

an estimate of membership fee that will have to be levied on each Alumnus to enable the Association to function effectively and achieve its aims and objectives.

6. That the Alumni of the East-West Center be given up to the 30th day of April 1981 to convey their comments/suggestions on the draft Constitution as prepared and circulated by the Executive Committee as aforesaid.

7. That promptly after May 1, 1981, the Executive Committee will review the comments and suggestions and incorporate in a revised draft those they deem to have merit and consistency with the principles enunciated by this Conference, and such revised draft shall be effective upon its adoption by the Executive Committee.

Appendix C

INTERNATIONAL ALUMNI CONFERENCE 1980
Honolulu, Hawaii

R E S O L U T I O N

SUBMITTED BY: Amy Agbayani (Philippines 1964-69)

The following Amendment to Plan I, as adopted, is proposed:

There shall be an Advisory Council.

1. Each country and U.S. regions will have one representative on the Council.

2. The representatives will be selected by country or regional chapters which are recognized by the Executive Committee. If no country or regional alumni chapter is organized or recognized by the Executive Committee, the Executive Committee will appoint a representative from that country or U.S. regions.

3. The Advisory Council will be kept informed by the Executive Committee and will provide advice to the Executive Committee which is the action body.

4. The terms of the Advisory Council members will be three years.

INTERNATIONAL ALUMNI — EAST-WEST CENTER
EXECUTIVE COMMITTEE
Established in Convention 1977

19 June 1983

Academic Freedom at the East-West Center

In view of the recent well-publicized matter of surveillance of East-West Center students, and

In view of the fact that the students were brought to the Center to pursue academic, social, and cultural freedom, essential to the attainment of Center objectives,

The International Alumni Executive Committee recommends:

1. The Board of Governors issue a forceful and unequivocal public statement reiterating the concept of academic freedom and emphasizing that all East-West Center participants shall have academic and intellectual freedom to pursue without harassment their interests. (Such a public statement will not stop efforts to censor participants but will discourage those who would censure and encourage those who would exercise their freedom of expression.)

2. The Board of Governors select an Ombudsman, independent of the Center Administration and free from its control, to serve as a hearing person for grievances/complaints that the participants may have in relation to any actual or threatened curtailment of their academic freedom.

M. Asad Khan
Chairman

THE EAST-WEST CENTER is an educational institution established in Hawaii in 1960 by the United States Congress. The Center's mandate is "to promote better relations and understanding among the nations of Asia, the Pacific, and the United States through cooperative study, training, and research."

Each year more than 1,500 graduate students, scholars, professionals in business and government, and visiting specialists engage in research with the Center's international staff on major issues and problems facing the Asian and Pacific region. Since 1960, more than 30,000 men and women from the region have participated in the Center's cooperative programs.

The Center's research and educational activities are conducted in five institutes—Communication, Culture Learning, Environment and Policy, Population, and Resource Systems—and in its Pacific Islands Development Program, Open Grants, and Centerwide Programs.

Although principal funding continues to come from the U.S. Congress, more than 20 Asian and Pacific governments, as well as private agencies and corporations, have provided contributions for program support. The East-West Center is a public, nonprofit corporation with an international board of governors.